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SERMONS
FOR
THE YOUNG.



First Doctrines and Early Practice ;

OR,

SERMONS

FOR YOUNG CHURCHMEN.

BY THE

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" Even a child is known by his doings." —Prov. xx. 11.

LONDON :

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M.DCCC.XLII.

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This small Volume is Inscribed

TO

GEORGE WILLIAM

LORD LUTELTON,

ETC. ETC. ETC.

AS AN HUMBLE OFFERING OF PRIVATE FRIENDSHIP

AND OF

ESTEEM FOR HIS CHARACTER

AS A GENTLEMAN A SCHOLAR AND A CHURCHMAN

BY

HIS FAITHFUL SERVANT

The Author.

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Sermon K.

THE GREAT QUESTION.

JOB XXV. 4.

"HOW THEN CAN MAN BE JUSTIFIED WITH GOD."

Y young friend! this is a question to which it will be necessary for you sooner or later to find an answer. You may put off the question to-day, but it will come again to-morrow; you may refuse to listen to it to-morrow, but the day after it will still bring itself before you. As long as you live, the question will still be waiting for an answer. And even if you go on through life without attending to it, and although you die without replying to it, still the grave will not shut it out from you. A life may have been begun, been wasted, and be ended, and

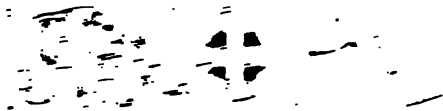
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this question, which forced itself upon childhood, struggled with manhood, chided with old age, and terrified in the hour of death, will not be banished because the spirit has taken leave of the body! In other words, the inquiry of Bildad the Shuhite, which you read in the text, though it may have been set aside by you through a long life, will follow you through the gate of death; and in the judgment day of CHRIST, remorse and despair will ring in your ears the then agonising question, "How can a man be justified before God?" But if remorse and despair do not begin until the judgment day, be sure of this, they will last throughout eternity. It will then be "too late to cry for mercy when it is the time of justice."* If all this be true: if the question must be answered some time or other, and if it can only be answered satisfactorily in this world, surely a wise person will lose no time in beginning to think about it. Do you think it is possible to begin too early?

Let us consider the meaning of the inquiry, and then I think you will agree with me, that the sooner you understand all about it, the better will it be for you both here and hereafter. And

* Book of Common Prayer: Communion Service.

(1) what is the meaning of the word justified? To be justified before another, in the Scriptural sense of the word, means that you are in such a condition that that person refuses to see any harm in you. For instance, suppose you are brought before a magistrate for having broken some of the laws, and that instead of your suffering punishment, some one else has paid the fine for you, and you are allowed to go free; you are then justified with that magistrate; that is, you are accounted innocent before him. You are not really innocent; but for the sake of the person who has suffered punishment for you, you are allowed to pass for an innocent person, and to receive the comfort and happiness which belong to innocence.

If this be the meaning of the word justified, you will naturally ask, Do the words of the text apply to every person born into the world? You will be inclined to think, "Surely it is only the very wicked which need make this inquiry; it does not concern him who has never been guilty of any very gross sin." You will ask, "Can it be, that every man, woman, *and child*, have to be placed as criminals at the bar of God, and that at last the best amongst them is not really inno-

cent, but only allowed to appear so by GOD?" Yes, even so. "All have sinned, and come short of the glory of GOD;"¹ and "When we have done all that is commanded, we are but unprofitable servants."²

Now, sin is an offence against the laws of GOD; and if all have sinned, then little babes have sinned; but how can they be sinners, when they have never spoken nor done any thing, either good or bad? They are sinners, because they belong to the family of man. They are sinners by birth. We are all born in sin, and "shapen in iniquity."³ The sin of which all persons are by birth guilty is called *original* sin, and the wicked things which we are guilty of ourselves are called *actual* sin. Now, you are told, in the first chapter of Genesis, that "GOD created man in HIS own image; in the image of GOD created HE him; male and female created HE them."⁴ Adam and Eve had no original sin; they were created in goodness, not born in sin; made in holiness, not shapen in iniquity. But although they were created holy, they did not long remain so. They were guilty of actual sin, and by reason of their sin, sentence of death passed upon all men,⁵ unto condemna-

tion. In the history of the Creation, which you read in the Bible, you will find, that God made Adam lord, and gave him power over all things which HE had made. Fish of the sea, fowl of the air, every living thing that moved on the face of the earth, all herbs bearing seed, all trees bearing fruit;⁶ all, all were given to Adam, with but one exception. In the midst of the beautiful Garden of Eden, in which he was placed, there was planted a tree which was called "The tree of the knowledge of good and evil."⁷ And concerning this tree, God said to Adam, "Thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die."⁸ There was, one would think, nothing very hard or severe in this. Of all that he could see around him, there was one thing, it is true, but only one thing, kept back from Adam. All besides was freely given to him. No single real want was unsatisfied. Every wish was fulfilled as soon as made. God was their companion; they were fellow-members with the angels; and yet our first parents could not remain content. An evil spirit, who for his rebellion against God had been turned out of heaven, began to try to lead them away from obedience to the holy command

of a holy God. There was but *one* sin which man could commit, and that sin did the devil, under the similitude of a serpent, tempt Eve, the mother of all, to commit! “She took of the fruit of the tree, and did eat; and gave also unto her husband with her, and he did eat.”⁹ In that moment their innocence was gone,—they were ashamed of themselves,—they were afraid of God. The pure fountain of happiness, which God had placed in their hearts, was polluted,—their thoughts had become unclean and impure,—the likeness of God, in which they were created, was defaced,—they were cut off from the company of heaven,—from that moment they were subject to death. Here, then, is the history of original sin. The image of the CREATOR was gone; and the appearance which Adam now had to hand down to his children was not made beautiful by the shining upon it of the glory of God; but it was a wretched and impure nature which was henceforth to belong to man. He who formerly was like God, pure, innocent, holy, happy, had now to ask, “How then can a man be justified before God?” God is of “purer eyes than to behold evil, and cannot look upon iniquity;”¹⁰ and therefore the sinner was banished from

Eden, GOD'S Paradise; a flaming sword was placed to guard the tree of life, and JEHOVAH no more walked with man in the garden. The holy angels in heaven ceased to be the companions of man; and the race of Adam were now, by nature, joined to the fallen and apostate angels who inhabit hell. The golden chain which connected the creature with the CREATOR was broken into pieces: and, instead of that, a bond of iron unites, with Satan and his angels, beings who once carried about with them the image of GOD.

The fall of angels was without hope of recovery. To them is left no single possibility of obtaining a better estate; for them there is no deliverance from those evils, into the bottomless gulf of which they have, by their rebellious sin, plunged themselves; but they are reserved in chains of darkness to the judgment of the great day.¹¹ But concerning the sons of men: the LORD knew whereof they were made, and remembered that they were but dust.¹² HE looked upon them with the eye of pity, and in the multitude of HIS compassionate mercies said of them, as it is written in the book of the prophet Jeremiah, "Shall they fall and not arise? Shall HE turn away and

not return ?”¹³ No, as saith the Psalmist. “As the heaven is high above the earth, so great is HIS mercy toward them that fear HIM. As far as the East is from the West, so far hath HE removed our transgressions from us.” And again, “HE redeemed their life from hell, and crowned them with mercy and redemption.”¹⁴

It is not necessary for us to inquire, *why* GOD has made this difference between apostate angels and apostate man. GOD has not told us why HE has been more merciful to man, when he sinned, than HE was to the angels, when they transgressed; and as HE has not told us, we may be quite sure, that to know it, would do us no good. When, however, we consider that Adam was the first of a future family, and that if a means by which man might be justified with God had not been pointed out, that then one of the noblest of GOD's created works would be turned into a curse and not a blessing, we may, with thankful hearts, fall down and bless that condescending mercy, which has provided us with an answer to the question, “How, then, can a man be justified with GOD?” Yes; GOD has indeed given man an answer to this momentous question; HE has, in very truth, provided a means whereby

those who were separated from HIMSELF, and from the angels, who are called the "sons of GOD,"¹⁵ may again be restored to the privilege of children, and allowed to cry, "Abba, FATHER."¹⁶ What this answer is, I shall tell you in another sermon. What the "means of reconciliation" is, and how we are to use the precious boon, will be brought before you in these sermons. I shall finish this one with some few remarks which may, I trust, with GOD's blessing, lead you to become friends with GOD while you are young; which may induce you to "remember your CREATOR in the days of your youth;"¹⁷ and which may cause you to begin this very hour to ask, "How can a man be justified with God?"

That this is a most important question will be plain to you at once, if you will only consider the might and majesty of the great and glorious BEING with whom man is to be justified. "How then can man be justified with GOD?" With GOD! "Behold, GOD is great, and we know HIM not; neither can the number of HIS years be searched out."¹⁸ Not only is it impossible to arrive at any fitting idea of GOD, considered in HIS mysterious Being, but there is not one single attribute of HIS, which is not far, very far above

our comprehension. I would direct your attention to the account which is given of GOD, in the first of our Thirty-nine Articles. There is one ¹⁹ living and true GOD²⁰—everlasting,²¹ without body, parts,²² or passions : ²³ of infinite power,²⁴ wisdom,²⁵ and goodness.²⁶ And in the unity of HIS divine nature there are three persons, of the same substance, power, and eternity—the FATHER, the SON, and HOLY GHOST.²⁷ Try and think how wonderful a BEING this must be, of whom such a description is true. Think of HIM, and surely your heart, like Job's, “ will tremble and be moved out of its place.”²⁸ HE is the GOD who has said, “Thou shalt have none other gods but ME.”²⁹ HE it is whom Hezekiah thus invokes : “ O LORD of hosts, GOD of Israel, that dwellest between the cherubims. THOU art the GOD, even THOU alone of all the kingdoms of the earth. THOU hast made heaven and earth.”³⁰ HE it is in whom all things “ live and move and have their being.”³¹ “ I am Alpha and Omega, the beginning and the ending,” saith the LORD ; “ which is, and which was, and which is to come : ”³² THE ALMIGHTY. HE is a SPIRIT,³³ and to no created thing can HE impart of HIS “ terrible majesty ; ”³⁴ neither does HE partake of any

of a creature's weakness. "Hast thou not known, hast thou not heard, that the everlasting God, the LORD, the CREATOR of the ends of the earth, fainteth not, neither is weary? There is no searching of HIS understanding."³⁵ To whom shall you liken HIM? HE it is "that sitteth upon the circle of the earth: and the inhabitants of the earth are as grasshoppers." HE it is that "stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in."³⁶ "HE layeth the beams of HIS chambers in the waters. HE maketh the clouds HIS chariot."³⁷ "HE rides upon the cherub, and is seen upon the wings of the wind. HE made darkness pavilions round about HIM; dark waters and thick clouds of the skies."³⁸ "Touching the ALMIGHTY, we cannot find HIM out: HE is excellent in power and in judgment."³⁹ HE "is mighty in strength and wisdom."⁴⁰ "Nothing is hid from HIM."⁴¹ "HE is a GOD of knowledge."⁴² "HIS eyes are in every place."⁴³ "Hell is open before HIM, and destruction hath no covering from HIM."⁴⁴ "The heavens are not clean in HIS sight;"⁴⁵ and "HE chargeth even HIS angels with folly."⁴⁶ The heaven of heavens will not contain HIM. HE "is the blessed and only Potentate; the KING of kings and LORD of

lords. Who only hath immortality; dwelling in the light, which no man can approach unto; Whom no man hath seen, nor can see; to Whom be honour and power everlasting. Amen."⁴⁷ Yes; HE it is who is "worthy to receive glory, and honour, and power: for HE it is that has created all things, and for HIS pleasure they are and were created."⁴⁸ HE it is to whom, through unceasing hours, by night and by day, the song of praise is sung, "Holy, holy, holy, LORD GOD ALMIGHTY, which was, and is, and is to come."⁴⁹ And it is with HIM, mysterious THREE in ONE, and ONE in THREE, that *you* and all men are to be justified. Is not this thought enough to send you with all haste, and all earnestness to your Bibles, and to your GOD in prayer, to ask, "How then shall man be justified with GOD?" For surely, this consideration of HIS awful Almightyness will have caused you to exclaim with holy Job, "for HE is not a man, as I am, that I should answer HIM, and we should come together in judgment:" and you cannot be too anxious to know whether "there is any daysman* betwixt you and

* Daysman—*i. e.* an umpire:—a person to whom is given authority to decide between two opposing parties.

HIM, who should lay his hands upon you both."⁵⁰ Let this question of questions be always before your minds ; and be diligently striving each day to make yourself more and more certain as to the means of justification. The devil, the great enemy of souls, will always be trying to ruin you by driving this question from your consideration, or providing you with false answers and vain excuses.⁵¹

Do not flatter yourself into carelessness by supposing that your young heart is too pure to have the devil as an inmate. Paradise, the Eden of GOD, had its serpent. The Great Enemy succeeded in tempting her who had never sinned ; and who, at the time he began to entice her, was the image of GOD. Yes ; Eve, pure and spotless Eve, was lured to sin ; and shall you, who were " born in sin,"⁵² and who have a " heart that is deceitful above all things, corrupt,"⁵³ and desperately wicked ;"⁵⁴ shall you hope to escape, if you allow yourself to be thrown off your guard ? Foolish and idle will every such hope prove. Be wise in time, and trust no such flattery.

Be always on the watch ! Remember ! Satan triumphed over innocence : and eighteen hundred

years' experience has not made him one whit the less skilful in attacking the baptized members of the household of CHRIST. A part of his experience is, that it is best to begin with the young. He is, therefore, particularly attentive to the young: ever most sedulously striving to hide his hateful features from the youthful eye: ever most diligently manœuvring to make sin attractive to them. He dresses up sin in a thousand different enticing and seducing shapes, to deceive them. He always takes care to give them their poison in honey. He loves to deceive you, for the very reason that the ministers of GOD seek to build you up in the most holy faith of the gospel,⁵⁵ viz. that according to what you learn now, such, most probably will be the inclination, and direction of your future life and conduct. We are commanded in the Bible, to "train up," that is, to catechize, and mould by instruction and example, "children in the way they should go:"⁵⁶ and GOD has made to us the gracious promise, that children so brought up shall not, when they are old, depart from the good instruction given them in their youth. And as this is so, "Hear thou, my son, and be wise, and guide thine heart in the way."⁵⁷ Hear GOD's kind and

precious invitation: "My son, give ME thine heart, and let thine eyes observe MY ways."⁵⁸ Begin at once to give GOD your heart: the longer you put this good work off, the less able will you be to perform it. Each day will give "the world" fresh hold over your affections;—each day will give "the flesh" new power over your desires; each day will leave you with fewer objections for "the devil" to surmount. Begin, therefore, now to seek GOD: for recollect, that it is to those who seek HIM *early* that GOD has promised to show HIMSELF. "They that seek ME early shall find ME."⁵⁹ Do you wish to find GOD, and to be found of HIM? Seek HIM *early*. Seek HIM *now*. Begin at once to ask, "How then shall a man be justified with GOD?" Never content yourself with what you know upon this subject. Always, each day, and each hour, be learning something fresh about yourself, about GOD, and about the way to be justified with HIM.

Sermon II.

THE GRACIOUS ANSWER.

EPH. II. 13.

“BUT NOW, IN CHRIST JESUS, YE, WHO SOMETIMES WERE AFAR OFF, ARE MADE NIGH BY THE BLOOD OF CHRIST.”

IN the former sermon, you were told, that being justified, meant being considered innocent. Now when a person is regarded, *i.e.* looked upon as innocent by GOD, then he becomes a friend of GOD, and is “made nigh” to HIM. If, therefore, we can find out how we are “made nigh” to GOD, then we shall have an answer to the question, “How, then, can a man be justified with GOD?”¹ The apostle Paul, in the words of our text, unfolds the whole question of our justification with GOD. He not only tells us, that it is “by the blood of CHRIST” that men are “made nigh to,” or justified with, GOD; but he

also tells us who they are that are thus brought home to the FATHER. He tells us, that they who are "in CHRIST JESUS, are no longer afar off, but that they are made nigh by the blood of CHRIST."

In this present sermon, it will be enough for us to consider on whose account it is that the sin of Adam is removed from his descendants; how it is to be understood, that men "are made nigh to GOD by the blood of CHRIST." The means by which the saving merits of that blood are applied, and the persons to whom they are offered, will appear in the next sermon, in which you will be taught how you are washed in the blood of CHRIST: how you come to be *in* CHRIST JESUS. By being in CHRIST JESUS is meant in Christianity: as members of the Church of CHRIST, which is the body of CHRIST, you are in CHRIST JESUS: and thus as Christians, "ye who sometimes were afar off, are made nigh by the blood of CHRIST."

You have already been told, how it is that you were by birth "afar off from GOD." You were born into the world an alien from HIM," because Adam, your first parent, had transgressed against the holy law of GOD. You have also heard, that GOD, in HIS great mercy,

did not allow the family of man to continue strangers from HIM, without hope of redemption.³ Scarcely had the sentence of death gone forth, when the promise of life was made. The dreadful words, "Thou shalt surely die," were deprived of their worst sting, by the gracious assurance that there should be a "SEED of the woman who should bruise the serpent's head."⁴ In this, the hour of man's sin, infinite mercy strove with infinite justice, and both were satisfied.

Man, by sin, had become an outcast from heaven: he was now an enemy to GOD, and GOD was an enemy to him. Man had GOD for his enemy. How fearful is the thought! That GOD, at whose "touch the mountains smoke,"⁵ and at whose presence the hills melt like wax,"⁶ to have HIM for an enemy! An enemy, too, apparently without hope of reconciliation. For where shall there be found one, who being man, can feel for our wants and pity our weaknesses; and being GOD, has it in HIS power to reason with Divine Majesty,⁷ and is not afraid to plead with the FATHER for HIS offending children, whom, though HIS subjects and creatures, HE yet is good and kind enough to call "brethren?"

Where one who could lay his hands upon both God and man? Where one entrusted by each of these two widely differing parties to act as daysman, or umpire, to decide between them? See that Man, that MEDIATOR between God and man, prophesied of in the promise made to Eve. Witness His coming graciously confirmed by revelation to Noah,⁸ Abraham,⁹ and his seed. See HIM foretold through the long and gloriously resounding song of prophecy¹⁰ for hundreds of years. See HIM foreshadowed by sacrifice;¹¹ shewn by emblem in the paschal lamb;¹² typified in His obedience by Isaac;¹³ by Moses as lawgiver,¹⁴ prophet, mediator,¹⁵ and priest;¹⁶ by Joshua,¹⁷ as the leader of his people; and by an illustrious host of holy men, and a splendid train of ceremonies full of hidden meaning, from the brazen serpent¹⁸ onwards. See prophecy growing clearer and clearer in each age of its delivery, until Malachi, the last of the glorious line of gospel heralds, speaks in the all but manifested presence of the long-expected Deliverer, concerning his forerunner: "Behold, I will send MY Messenger, and he shall prepare the way before ME; and the LORD whom ye seek shall suddenly come to HIS temple; even the Messenger

of the covenant, whom ye delight in ! Behold, He shall come, saith the LORD of hosts." The messenger did come; and hardly was he well nigh: hardly had the echo of prophetic story died away, when, lo ! Mary the Virgin, of the royal line of David, "was found with child of the HOLY GHOST."¹⁹ Myriads of the angelic company tell of HIS birth; a manger on earth is the scene, but a bright and glorious star in heaven points to it; wise men from the east do homage, and bring rich presents to the heavenly babe in Bethlehem !

And who is this? Not man only; for HE is conceived of the HOLY GHOST. Not GOD only; for HE is born of Mary. He is, then, both GOD and Man; a daysman betwixt God and man; therefore, one who could lay his hands upon them both? Oh ! the great mystery of godliness: "GOD manifested in the flesh, and seen of angels."²⁰ Oh ! Divine, condescending mercy ! What love; what gracious kindness ! No longer is there difficulty in answering the question, "How then shall man be justified with GOD?" The glory of the highest heavens is given up in part by its lawful possessor; and this lower world, the region of sorrow and death,

receives HIM who from all eternity dwelt in the bosom of the ALMIGHTY FATHER.²¹ Well may angels wonder, and men be thankful, for HE in whom it was not robbery to be equal with GOD²² has been clothed with our flesh,²³ and there is hope for sinners.²⁴ Yes! there is hope for sinners. A way is opened, along which man may travel to God.²⁵ A means is now devised, by which man may be justified with GOD. "In the LORD shall all the seed of Israel be justified,"²⁶ prophesied Isaiah; and so has it come to pass. For the SON, which is the WORD of the FATHER,²⁷ begotten from everlasting²⁸ of the FATHER, the very and eternal GOD,²⁹ took man's nature in the womb of the blessed Virgin,³⁰ of her substance; so that two whole and perfect natures,³¹ that is to say, the Godhead and manhood, were joined together in One Person, never to be divided; whereof is one CHRIST, very GOD and very Man, who truly suffered, was crucified, dead, and buried,³² to reconcile the FATHER to us,³³ and to be a sacrifice,³⁴ not only for original guilt, but also for the actual sins of men.* Yes! There is hope for sinners; for GOD our "heavenly FATHER did in his tender mercy give his only

* Art. II.

SON JESUS CHRIST to suffer death upon the cross; who made there, by HIS one oblation of HIMSELF, once offered, a full, perfect, and sufficient sacrifice, satisfaction, and oblation, for the sins of the whole world."*

You have now been taught, in the language of the Church, accompanied by copious reference to Scripture, the great doctrine of the Atonement. You are no longer ignorant of the way in which man is to be "justified with GOD." The way is, by an application of the merits of the SON OF GOD. CHRIST JESUS is the Author of man's salvation. You will hear some people say, they are justified by faith; others, that they are justified by works; others, that they are justified by Baptism; others, that the Church justifies them; others will tell you, that they have done no wrong, and therefore want no justification. All of these persons are more or less wrong. The last-mentioned are wrong altogether, and are in deadly error. As you were told in the last sermon, Adam's guilt has made it necessary that all should find out the way of justification. Those who trust to the Church, or Baptism, or works, or faith, trust to the instru-

* Consecration Prayer—order of the Holy Communion.

ments or fruits of justification, rather than to the cause ; to the channels, instead of to the fountain. CHRIST is the only refuge of sinners ; CHRIST is the one only way to life.³⁵ CHRIST is the one only Door of the heavenly sheepfold.³⁶ CHRIST is the one only Shepherd of the heavenly flock.³⁷ CHRIST is the one only LORD of the believing family.³⁸ CHRIST died for sinners.³⁹ CHRIST rose again for our justification.⁴⁰ CHRIST is our all in all. It is by the blood of CHRIST that we are made nigh to God. But why by the blood of CHRIST? Simply because "without shedding of blood there is no remission."⁴¹ Man had sinned ; and a fearful charge stood recorded against him in the judgment book of God. That charge could not be wiped out save by the shedding of blood, by a perfect sacrifice. Our bodies could not be made clean but by the body of CHRIST ; nor our souls washed, but through His most precious blood.* The Catholic doctrine stands thus : we are justified, or accounted righteous, before God, for the merit of our LORD and SAVIOUR JESUS CHRIST, by the HOLY SPIRIT, first in Baptism, through faith, either on our own, or the Church's part, to be hereafter made our own, and to be shewn

* Book of Common Prayer—Communion Service.

forth, as we "grow in grace," by works "which are the fruits of faith."

It only remains to say, that you must never allow any other confidence to lead you away from CHRIST. Let nothing stand in the interval between yourself and GOD, but JESUS the Mediator of the new covenant.⁴² Do not dare to convert your works into a Saviour. The works of frail man a cause of justification with GOD? No. Works of his own shall never bring the sinner near to GOD. He is wicked and corrupt. A clean thing cannot come out of an unclean;⁴³ and therefore his works, at their very best, must also be unclean. Dare not to make your faith your Saviour. What is faith? It is trust and reliance on some body or some thing.⁴⁴ *Faith has no value of its own.* All the praise that belongs to faith must come from somewhere else; it must come from the object on which faith is exercised; that is, from CHRIST. Faith is nothing, therefore, but *a means*; and *the end* which sanctifies it is CHRIST. It is nothing but an act of reliance; and the object of reliance is CHRIST. CHRIST is the only staff on which the pilgrim may lean in his journey heavenwards. The best faith and the holiest works are worthless, if they be allowed

to hide CHRIST from the sinner's view. While, at the same time, if CHRIST be made to a sinner the source of justification, then that sinner will have faith, and he will have good works. Remember this, the great question is, "How then can a man be justified with GOD?" And the gracious answer is, that we "are made nigh by the blood of CHRIST." Our next question is, How is that pure blood applied to guilty man?

Sermon III.

ON HOLY BAPTISM.

TITUS III. 5.

“NOT BY WORKS OF RIGHTEOUSNESS WHICH WE HAVE DONE,
BUT ACCORDING TO HIS MERCY HE SAVED US, BY THE
WASHING OF REGENERATION, AND RENEWING OF THE
HOLY GHOST.”

IF you have read, and believed, the two former sermons, you know that you were by nature a sinner,¹ and separated from the favour of God,²—that your affections were all estranged³ from that great and glorious BEING who made you by His power,⁴ sustains you by His providence,⁵ and, if you are living dutifully, cherishes you by His grace.⁶ You have learnt that HE could not look upon you, because His justice rendered the sins of man a wall of partition between HIM, Holy, and you, unholy; and you also know, that JESUS CHRIST was manifested to destroy the works of

the devil; that **HE** has been made unto the fallen race of Adam sanctification, righteousness, and redemption;⁷ that by dying upon the cross **HE** nailed to that accursed tree the sins of the guilty, and the debt due from the apostate creature to his justly-offended **CREATOR**;^{*} and that, by **HIS** rising again from the dead, **GOD** the **FATHER** made known that **HE** accepted the Ransom Price, and it was made certain and publicly announced that the difficulties which hitherto had prevented men, on earth, from being intimate and friends with **GOD** and the holy angels in heaven, were removed,⁸ and that **GOD** was, in **CHRIST JESUS**, a reconciled **FATHER** even to us his lost and ruined children.

Having taught you thus much, the next thing which you have to learn is *how, and by what means*, the choice and precious benefits secured to us by the Incarnation (*i. e.* the becoming flesh—the becoming man), the death, and resurrec-

* Col. ii. 14, 15. In this passage, allusion is made to the custom of a party who holds a *bond* (*i. e.* a legally-made promise of payment of a debt) against another, bringing it into the public market-place, to be nailed to a block put there for the purpose, in token that it was “cancelled,” *i. e.* that the debt, for which it was a pledge and security, had been paid.

tion of CHRIST, are applied to individuals. Let us look to our text. "Not by works of righteousness which we have done, but according to HIS mercy HE saved us." From this we learn, that of ourselves we are nothing; that all our sufficiency is of GOD;⁹ that, as far as ourselves are concerned, we have neither merits, nor works, nor observances, nor efforts possessing any *inherent* value, *i.e.* any *proper value of their own*. That while the Gospel, which records, with praise, the conduct of the woman who anointed our LORD's feet,¹⁰ urges us to put forth all our strength, and try our utmost to be like CHRIST,¹¹ that so we may be perfect, even as our FATHER in heaven is perfect;¹² yet the same Gospel reminds us that, when we have done all that is commanded us, we are but unprofitable servants;¹³ and still, notwithstanding all this it is clear, that wretched as we are ourselves, poor and miserable outcasts, yet, notwithstanding, there is a way by which even we may enter into the Holy Presence.¹⁴ There is a garb, a wedding garment,¹⁵ in which we may be dressed, and be allowed to appear before the LORD JEHOVAH. The teaching of the text, then, is as follows :—

I. That we are *not* saved by works of righteousness which we have done.

II. That we are saved by the mercy of GOD.

III. That the manner in which HIS mercy is applied to us, is the washing of regeneration.

IV. That the washing of regeneration is incomplete, without the renewing of the HOLY GHOST.

The first and second of these truths have already been explained ; let us then now go on to examine what is meant by the “washing of regeneration ;” for this is the means whereby GOD acts for the salvation of our souls. It is by the washing of regeneration that we are made to share in the great benefits, and blessed privileges, which CHRIST has procured for us : in this washing of regeneration it is that we are so cleansed as to be accounted just, in the sight of GOD, for the sake of CHRIST—in other words, this is the process which we, who are Christians, underwent, in order that we might enjoy the honourable title of sons of GOD, and be of the blessed number whom GOD has justified freely. The thing then which it is necessary for you to know, is, when this washing of regeneration takes place. When and how is it, that sinful

man is so washed as to be regenerated? And first let me tell you the meaning of the word regeneration. It is made up of two Latin words which mean being *born again*. Regeneration means the same as *new-birth*. Now, in the Gospel, we learn that JESUS CHRIST has said, "Except a man be born again, he cannot enter into the kingdom of GOD."¹⁶ This you see is another proof, that when we are born into the world, we are not in the kingdom of GOD. Nay, so far are we from it, that the steps necessary to place us in it are compared to a change as great as that of being *born again*. At our new birth we are admitted into the family of GOD; it is that we may get rid of our connexion with sin, and the devil who is the author of sin, and that we may be able to call the great and glorious GOD our Father, that it is necessary for us to be born again.

Now, when were you made a "child of GOD?" Try and remember your Catechism. In answer to the question, "Who gave you this name?" you have been taught to answer, "My godfathers and godmothers in my Baptism; wherein I was made a member of CHRIST, a child of GOD, and an inheritor of the king-

dom of heaven." Now you will before long be taught that any one of these names belongs only to those who have been born again;—if you are a *member of CHRIST*,—you are joined to One with whom you could never have been united so long as you kept the nature with which you were first born;—if you are a *child of God*, you are adopted into a family where nothing that is unholy or which defileth is allowed to enter;¹⁷—if you are an *inheritor of the kingdom of heaven*, you may expect joys and happiness which can be felt only by those who have been washed in the blood of JESUS CHRIST, the Lamb slain from the foundation of the world.¹⁸ And hence, we see that it is in Holy Baptism, that the washing of regeneration is applied; in Holy Baptism that we are born again; in Holy Baptism that we are justified before God; in Holy Baptism that the precious blood of the atonement is first applied to our souls, and that we are made partakers of the sufferings of CHRIST.¹⁹ So teaches the Catechism; so teaches the holy Church in every part of her Prayer-book. And since our Church is a Scripture-loving, Scripture-honouring, and Scripture-obeying Church, you may believe that what she teaches in her Prayer-book is the teach-

ing of GOD in the Holy Bible. I shall only repeat two or three passages at length; but I hope, when you have finished reading this and the other sermons, you will patiently look out all the different texts, to which references are put at the end of this volume.

Our LORD tells us, "Except a man be born of *water* and of the SPIRIT, he cannot enter into the kingdom of GOD."²⁰ When the attendant of Queen Candace, of whom you read in the seventh chapter of the Acts, was convinced that JESUS was the CHRIST, Philip the Deacon admitted him, in Baptism, into the fold of the REDEEMER, the Church which St. Paul styles His Body, the fulness of HIM that filleth all in all.²¹ "He that believeth, and is baptized, shall be saved,"²² is the assurance of Scripture, in many places. "In Baptism are we buried with HIM unto death,"²³ says one Apostle; and "Even Baptism doth now save us,"²⁴ saith another. "As many as have been baptized into CHRIST," says St. Paul, "have put on CHRIST."²⁵

And now, my young friend, you see how solemn and important an event it was by which you were set apart for GOD's service, and yet how simple the means were. Thus does GOD

always shew His strength, by the weakness of the instruments through which HE works.

Plain simple water, blessed, as we believe by GOD the HOLY SPIRIT, in answer to the prayer of faith, "Sanctify, O LORD, this water to the mystical washing away of sin,"* is sprinkled on an infant's face: the thrice holy words, "In the Name of the FATHER, and of the SON, and of the HOLY GHOST,"† are pronounced, and mysteriously, *how* we know not, but truly as we believe, the child of wrath and sin is born again: he is taken in, as a child into a new family; and, therefore, he gains a new name—a name to shew that he is twice born—once of nature, once of SPIRIT; and this is the reason why the name by which you are called, to distinguish you from your brothers and sisters, or from others of your own family, who have the same surname, is called your Christian name, *i. e.* the name given you in your Baptism, wherein, blessed be GOD for His great mercy, you were made a Christian.

If any kind friend were to make you a present of a beautiful white dress, I think you would be careful to keep it clean, both for your own sake,

* Prayer of Consecration, in Office for Public Baptism.

† Form of Baptism, Matt. xxviii. 19.

done, GOD willed to save you. Herein HE called you to the adoption of sons—herein HE called you to that state of salvation for which you have been taught to be thankful*—herein you were born again: the guilt of Adam's sin, and the punishment that sin deserved, was then all forgiven you: you were made dead unto sin, and alive unto God;²⁷ you were enlisted into CHRIST's army,† and made a soldier under HIM, the great CAPTAIN of Salvation.²⁸ You were then engrafted upon that true Vine, which is CHRIST; ‡ and made an heir of that happiness, and a journeyer towards that home which CHRIST has secured and won for all who hold fast that which HE has given them.²⁹ Remember all this, and think how great your sin—how vast your loss—how inexcusable your carelessness and guilt will be, if you let these precious privileges slip from you, one by one. It will be better for the heathen than for you, in the day of judgment, if you sin away the grace GOD has given you.

It is a blessed and a very awful thing to be

* Church Catechism.

† Receiving of the baptized infant into the Congregation. Office for Public Baptism.

‡ Art. XXVII. John xv. 1.

a Christian : awful—tremendously awful—if we forfeit our inheritance, and forget whereunto we were called : blessed, if, taking advantage of all the helps given us in the holy Church, we are attentive, and humble, and obedient, and dutiful ; if we live as those who are expecting a better country than this,³⁰ and know, that to be happy there, they must be holy here. Once again, I say, remember—you were born in sin. “CHRIST has redeemed you and all mankind” * from the bondage of sin ; and, as one of the baptized, you are in CHRIST JESUS ; and being in CHRIST JESUS, you, though once afar off, are made nigh, by the blood of CHRIST, and so become one of the “elect people of GOD,” whom “GOD the HOLY GHOST sanctifieth.”³¹ Be, therefore, holy, because ye have been made the temples of the HOLY GHOST. Glorify GOD in your bodies and spirits, both of which are HIS :³² and grieve not the HOLY SPIRIT of GOD, whereby you are sealed unto the day of redemption,³³ lest you finally quench HIM,³⁴ drive HIM away from you, and die the second death, being cut off from that LORD and SAVIOUR, who died on the cross to ransom you, and rose again to justify you !

* Church Catechism.

Sermon IV.

ONE, HOLY, CATHOLIC, AND APOSTOLIC CHURCH.

ACTS II. 47.

"AND THE LORD ADDED TO THE CHURCH DAILY SUCH AS
SHOULD BE SAVED."

WHEN you were baptized you were called into a state of salvation;* you were put into the way of being saved; you were, in that holy Sacrament, signed and sealed, as one that should be saved.† And, as the LORD adds to the Church daily such as should be saved, I intend, in this sermon, to explain to you what is the meaning of that article in the Creed in which you profess that you believe in "One, Holy, Catholic, and Apostolic Church."‡

* Church Catechism.

† Art. XXVII.

‡ Nicene Creed, Communion Office.

In Baptism we are “grafted unto the Church :” * and as you are baptized, it is right that you should know what privileges and graces belong to you, in consequence of your being “added to the Church.” You must always remember, that the gracious and glorious promises of God are “to be received in such wise as they be *generally* set forth in holy Scripture :” † that is, they are to be looked upon as made to the Church, and not as made to each separate person. As an individual, you are concerned in the promises, it is true ; but it is only because, being an individual, you are also a member of the Church, that you are thus privileged and blessed. Your happiness belongs to you as a young Churchman, as a member of CHRIST.

You will understand what I mean better, by the following illustration, or example :—Suppose you were at a school at which a promise was made, that all who were in the first class, at the end of the half year, should have a prize given to them ; and that, at the time of this promise being made, you were in the second class ; but that, before the time for giving the reward

* Art. XXVII.

† Art. XVII.

arrived, you had gained a step, and were removed into the first class ; you would then look forward to obtaining a prize, at the time named ; not because one had been promised to you in particular, but because you were in the class to all the boys in which a prize had been promised. And remembering this, would make you very diligent to keep in the class ; because, if, before the half year was ended, you had lost your place, and been sent down into the second class, you would not have the prize ; the promise being only to the first class. If your papa or mamma, before you left home, said to you, “ When you return for the next holidays, if you are in the first class, I will make you a present : ” then, although the conditions of getting this present are the same as the conditions of obtaining the master’s prize, namely, your being in the first class, yet the promises are made in a different manner. The master’s promise is a *general* promise, made to all the first class ; and if you are one of them, you obtain the prize, in common with the other boys ; but your papa’s or mamma’s promise is a *particular* promise, made to you : and you alone, and not all the first class, receive the present.

Now, in holy Scripture, God makes *general*

promises; and all who fulfil the conditions upon which those promises are made, will be permitted to enjoy them. GOD makes general promises; and gives to particular individuals the opportunities of doing the things which are necessary to qualify them for receiving the blessings thus promised; but if they do not perform these duties, then others are chosen to supply their places, to whom like opportunities are again vouchsafed. Thus is it with the Church. Most high and encouraging are the promises which GOD has made to HIS Church. HE has promised, that against it the gates of hell shall never prevail:¹ that is, that there shall always be HIS Church upon earth. Against particular members of the Church, the gates of hell may, and have, finally prevailed: but then, in the moment of their being defeated and overcome of evil, they ceased to be living branches of the true Vine:² they ceased to be faithful members of that Church, against which, as a whole, Satan shall plot and contrive in vain.

St. Paul was inspired by the HOLY GHOST, to tell us "CHRIST loved the Church, and gave HIMSELF for it, that HE might sanctify and cleanse it with the washing of water by the

Word—that HE might present it to HIMSELF a glorious Church, not having a spot, or wrinkle, or any such thing; but that it should be holy, and without blemish.”³ And it is of the Church for which the SAVIOUR has done, and for which HE wills such great and glorious things, that we, who are baptized, are members: and being members of “the Church, which is HIS Body, the fulness of HIM that filleth all in all;”⁴ we are also members of HIS Body, of HIS flesh, and of HIS bones.”⁵ And it is on account of this nearness to CHRIST, our glorified HEAD; it is because we are one with CHRIST, that GOD is pleased to have mercy upon us; and, notwithstanding our former guilt and uncleanness, to look upon us with favour, and to suffer us to be one with HIM. You must, therefore, never forget, that it is as a member of the Church that you are always to approach GOD. Apart from CHRIST we are nothing, and GOD will not know us: but in CHRIST we are all that we can wish, and GOD will do all for us that we need. Now, in order to be in CHRIST we must be in His Church; for how can that be said to be in a person which is no part of his body? and the Church is plainly called the Body of CHRIST.

But although, to be in CHRIST, GOD has commanded us to be in CHRIST'S Church, yet we may be in the Church without being savingly in CHRIST. By being placed in the Church, we are, in so far, *just*; but then the "just" must "live by faith."⁶ You have seen afflicted persons, with a blind eye, or a lame foot, or a palsied hand: in each of these cases—the eye, the foot, or the hand, are parts or members of the body; but they are not healthy, useful parts: so members of the Church, who are not living by faith, and who are not showing their faith, by love⁷ to GOD, proved by love to man,⁸ are dead, or dying, and useless members; and will not, in the end, inherit the promises made to the Church. Remember, then, that to the Church are the promises made, and not to you individually, except in so far as you are a dutiful and faithful member of the Church. If you read the Gospel history, you will find, that our blessed LORD promised to the twelve Apostles that "they should sit upon twelve thrones, judging the twelve tribes of Israel."⁹ Now, of the twelve Apostles, Judas was one. Judas, you remember, was that sad and wicked man who betrayed the SON of GOD into the hands of

HIS murderers, and afterwards "went out and hanged himself."¹⁰ As Judas was thus guilty of murdering his LORD and himself, you may be sure that he will not be in heaven, and that he will not have a throne there: and yet a promise made by CHRIST, who is GOD, and cannot lie,¹¹ must be kept. If you recollect what has just been said, you will see how it happens that Judas has not a throne: and yet CHRIST has spoken the truth. This promise was not made to each Apostle by name, but to "the twelve Apostles, as a glorious *company*." And when "Judas, by transgression, fell,"¹² he was no longer worthy of being called an Apostle: "his habitation was made desolate," and another took his bishopric.¹³ He went to "his own place," and St. Matthias was elected or *chosen* in his room: and, as we have reason to believe that Matthias did nothing to forfeit his Apostleship, we may suppose that he will sit on Judas' throne.

And, as it was with the Apostles, so is it with all Christians. They have been elected to glory, and called into a state of salvation; but if they do not use the means of grace rightly, and fulfil the conditions of that state faithfully, they will forfeit their crown, and some one else will be

baptized, to take their place. None but the holy are sure of salvation ; and men cannot be holy, without faith : and so weak and erring are we, that the man who is living obediently to-day may to-morrow be living disobediently ; and the moment there is unrepented sin, we cease to be sure of salvation : and thus it is that no man is sure of his own salvation. The Church will be saved : and if, when we die, we are living and true members of the Church, we shall be saved ; but if we are walking unworthily of our high calling of GOD in CHRIST JESUS, we shall be cut off from the Church, and the place in heaven which was intended for us, will be offered to another.

And as it is thus important to be in the Church, I will finish this sermon with a short account of the " One, Holy, Catholic, and Apostolic Church."¹⁴ I shall give you a more particular account of the Church of England hereafter.

The Church, then, is a society founded by the LORD JESUS CHRIST, and arranged in its several parts by HIM and HIS Apostles.¹⁵ It is made up of all those who are baptized * by a proper

* Art. XIX. " faithful men." Col. i. 2,

minister, with water, "in the name of the FATHER, the SON, and the HOLY GHOST." The Holy Bible contains the several duties of the members of the Church: * and there are Bishops, priests, and deacons, to teach and govern all the baptized.† Of all this you will hear more by-and-by. The Church is called ONE, because it has one, and only one, foundation: ¹⁶ because it is one in faith, in government, and in origin. "There is one body, one SPIRIT, even as ye are called in one hope of your calling: one LORD, one Faith, one Baptism, one GOD and FATHER of all, who is above all, and in you all, and through you all."¹⁷

The Church is called HOLY, because it is a society set apart for the service and worship of the Holy GOD. Among the Jews, every thing which was dedicated to, that is, which was set apart for, GOD, was called holy; and so is it with the Church. She is holy, because she is the Spouse of CHRIST; because CHRIST has been pleased to call HIMSELF the BRIDEGROOM, and her HIS Bride.¹⁸ The Church is holy, as being

* Art. VI. 2 Tim. iii. 15, 16, 17.

† Art. XXIII. ; and Preface to Ordination Service—Book of Common Prayer.

separated out of the wicked world, bought with the precious blood of the Lamb of God, and therefore neither common nor unclean.¹⁹ But, although the Church is holy, many members of the Church are, alas! unholy. There was a time when Adam and Eve were the only members of the Church on earth; and before they sinned, the members of the Church on earth were holy, as well as the members of the Church in heaven. But it is different now. The Church, though holy, in respect to her FOUNDER, her laws, her hopes, her purposes, is, as respects her members, compared to a field of wheat, in which tares grow as well as wheat;²⁰ to a net, in which there are good and bad fish;²¹ to a threshing-floor, on which there is valuable grain and worthless chaff.²² And not only are not all the members of the Church themselves holy, but even those who are the best, and the most dutiful, and trustful, cannot say that they have no sin, without deceiving themselves.²³ The Church is, however, holy; because, by her, GOD calls men to holiness;²⁴ and by her, HE makes known to the principalities and powers in heavenly places, HIS manifold wisdom;²⁵ and by the public profession of the doctrines of Christianity, she binds

men to practise the commands of the Gospel.²⁶ Then, too, the Church is holy, because with her are the holy Sacraments, the blessed and chief channels of that grace which makes holy : she is the witness and keeper of holy Writ ; * and, although none are pure and perfect, yet there are many who are sincerely holy, and who, “ denying ungodliness and all worldly lusts, live soberly, righteously, and godly, in this present world ; and who are looking for that blessed hope, and the appearing of the great God and our SAVIOUR, JESUS CHRIST ; ”²⁷ and who are thus, by means of the Church, made fit here, for the enjoyment hereafter, of the glories of that Church in the heavens which is “ holy, and without blemish.”²⁸ The Church is called Catholic, which means Universal ; because, under the Gospel, the mercy of GOD is not confined to a particular nation, as it was to the Jews ; but CHRIST was prophesied of as the ROSE of SHARON, whose leaves should be for the healing of *all* people.²⁹ And thus it is under the Gospel. GOD is no respecter of persons : but, in every nation, he that feareth HIM and worketh righteousness is accepted of HIM.”³⁰ “ Go ye into *all*

* Art. XX. 1 Tim. iii. 14, 15.

the world, and preach the Gospel to every creature,"³¹ was what CHRIST commanded HIS Apostles, and by them HIS Church, in all ages : and the very first time people were baptized, there were among the new disciples, men and women of all parts :³² and there is no quarter of the globe in which the Church has not, at one time, been planted. The Church is called Catholic, to show that she is the true Body of CHRIST, and not a mere sect or party, established in this or that place. By her name, Catholic, she shows that she has always been, and now is, suited to every time and place.

The Church is also called Apostolic, to show that she is that society which is "founded upon the Apostles and Prophets, JESUS CHRIST, HIMSELF, being the chief corner-stone :"³³ she is Apostolic in her doctrine, and in her forms. By keeping in the Church, we continue in the "Apostles' doctrine and fellowship."³⁴ The Church is Apostolic in her clergy, her creeds, her sacraments, and other ordinances ; that is, her clergy are descended from the Apostles : and she has the same faith, and the same sacraments, and the same regulations, as those for which the "glorious company of the Apostles "

were glad to be enlisted among "the noble army of martyrs." *

And now, my young friend, of this One, Holy, Catholic, and Apostolic Church, you are a member; think how holy, how dutiful, how religious, you should be. The more GOD has done for you the more will be expected of you. Be very careful not to offend against GOD, either in thought, word, or deed; and never let conscience have to speak twice to you. Listen to it the first time; and let it be your last thought at night, and your first thought in the morning: "Am I living as I ought, considering that I have been added to the Church, in order that I might be saved? Am I trying to be saved?"

* Te Deum.

Sermon V.

ON YOUTHFUL HOLINESS.

PROV. XX. 11.

“EVEN A CHILD IS KNOWN BY HIS DOINGS, WHETHER HIS
WORK BE PURE, AND WHETHER IT BE RIGHT.”

It is a common thing for young people to think it of small consequence what they do. They are fond of thinking that it will be time enough to be careful about their actions when they become men and women. But GOD tells us differently. HE tells us, that even a child is known by his doings, “whether his work be pure, and whether it be right.” Now, my young friend, remember this—remember that the purity of your heart, and the rectitude, *i. e.* the rightfulness of your principles are shown by what you do. It is not by what you say, when asked questions upon religious subjects: it is not by what you know

about GOD the FATHER, who made you and all the world; GOD the SON, who redeemed you and all mankind; GOD the HOLY GHOST, who sanctifies you and all the elect people of GOD: it is not by your being able to repeat the Creed, or the Ten Commandments: it is not by knowing your duty to GOD and to your neighbour, or by your quickness in finding texts: in a word, it is not by what you *know*, but by what you *do*, that you must judge whether you are in the narrow path which leads to everlasting life. It is a happy thing that you have been taught your duty, if you practise what you are taught; but there is a fearful punishment for all those who know their LORD's will and do it not. Now, what I want to teach you, in this sermon, is, that all the directions about holiness which you read in the Bible, or which you hear from your parents and teachers, concern you now, while you are young. They are not lessons which are to be merely learnt now, and only practised when you grow up. But you must begin now to be holy, before holiness is the unpleasant thing which it is sure to become if you put away from you serious thoughts about GOD and heaven. If you look in your Bible, you will find many blessed pro-

mises to those who love GOD while they are young: you will find examples of obedience and instances of disobedience—you will read of holy Samuel and of rebellious Absalom; and from the one you should take warning, and from the other comfort. Let me tell you a few things about Samuel. There was a pious woman in Israel, whose name was Hannah. She was married to Elkanah, and, for a long time, they had no children. This made Hannah very unhappy; but she knew who would listen to her grief, and remove the cause of that grief. She could not help weeping sore; but she did not murmur or be filled with wicked discontent—"She prayed unto the LORD." Here she showed her wisdom as well as her piety. Life and death are in the hand of GOD. HE can do all things. In HIM we live, move, and have our being. "She prayed unto the LORD," and "she vowed a vow, and said, O LORD of HOSTS, if thou wilt indeed look upon the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man-child, then I will give him unto the LORD." To this prayer and vow, the LORD listened; and HE gave to Hannah a man-child, and she called his name

Samuel (which means, a gift from the LORD), because she had asked him of the LORD. And when Hannah had thus received the mercy for which she prayed, she did not unthankfully forget her vow; but when she had weaned her child, she took him up to the temple, and presenting him to the priests of GOD, said, "Oh, my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD. For this child I prayed; and the LORD hath given me my petition which I asked of him: therefore also I have lent him to the LORD; as long as he liveth, he shall be lent to the LORD. And he worshipped the LORD there."¹ And in another chapter, we read, "Samuel ministered before the LORD, being a child, girded with a linen ephod. Moreover, his mother made him a little coat, and brought it to him from year to year, when she came up with her husband, to offer the yearly sacrifice."² And that GOD approved of Samuel, and what he did, we read in the third chapter of this same book. The passage is too long to bring in here; but when you have finished this sermon, you can turn to it, and you will find that GOD used this young child to take a message of warning to Eli, the old priest; and, seeing

what notice GOD is pleased to take of the young, I hope you will always be listening for HIS voice, and trying to see HIS hand in everything which happens. You, like Samuel, have been lent to the LORD; and for you the promise has been made that, as long as you live, you “shall be lent unto the LORD.” All this took place when you, like little Samuel, were an infant. It took place on your baptism; and your godfathers and godmothers promised and vowed these three things in your name:—I. That you should renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh: II. That you should believe all the articles of the christian faith: and III. That you should keep GOD’s holy will and commandments, and walk in the same all the days of your life. Now, having been thus lent to the LORD, and promises having been thus made for you, you should always remember that every call of duty is a call from GOD; and you should always be ready to say, Speak, LORD, for thy servant heareth. When your parents speak to you, and tell you to do what is good, and to leave undone what is bad, it is GOD speaking to you. When your clergyman advises you to love GOD and

seek HIM, to try to get to heaven and to be afraid of going to hell, it is GOD speaking to you. When you are reading your Bible, it is GOD speaking to you. When you are taught the Creeds and your Catechism, it is GOD who is speaking to you by HIS Church. Be always ready to hear, and, when you have heard, to do. Even a child is known by his doings. Yes, my dear young friend, you, young as you are, are to renounce the devil and all his works—you, young as you are, are to renounce the pomps and vanities of this wicked world—you, young as you are, are to renounce all the sinful lusts of the flesh. To renounce, means to disown, to put away from you, to refuse to be friends with. You are, then, to refuse to be friends with the devil or with any of his works—you are to put him away from you—you are to disown him. All sin is a work of the devil; and you need not be frightened of overcoming the devil, if you resist him, trusting to GOD in CHRIST to help you. "Resist the devil," says the Apostle James, "and he will flee from you."³ St. Peter tells us to be sober, to be vigilant, that is, watchful: "because our adversary the devil, as a roaring lion, walketh about seeking whom he may devour, whom

resist stedfast in the faith."⁴ Now, if you knew that a roaring lion, or any other wild beast which would do you harm, was walking about seeking to devour—to eat up—your body, would you not be very watchful to keep out of his way? You would not think yourself too young to take care of your body; and why should not the soul of a little child be as precious, and as well worth taking care of, as his body. Now, there is a roaring lion which is going about to destroy your soul; that roaring lion is the devil, a cunning wicked spirit cast out of heaven for rebellion against God. He is a very mighty spirit, and much stronger than man; but JESUS CHRIST is stronger than he; and if we trust to JESUS CHRIST, he will enable us to conquer the devil. Trusting to JESUS CHRIST, the great CAPTAIN of our salvation, is what is meant by being stedfast in the faith, as you will learn from the next sermon. Resist the devil, then, and put away from you all his works. All disobedience to parents, to the clergy, your pastors, and to those teachers under whose guidance your parents place you—all lying, yes, even telling what is not true in fun, as it is called—all naughtiness of temper—all refusing to help your brothers, and sisters,

and school-fellows, when they ask you to assist them in what is good, and you have time to do so—all hatred, spite, revenge, malice, unkindness—all these things are to be renounced, put away from you, for all these are works of the devil: and even a child is known by his doings, whether his work be pure, and whether it be right. But not only are you to renounce the devil and all his works, you are also to put away from you all the poms and vanities of this wicked world; that is, you are to avoid every thing which takes off your attention from God and religion—you are to be the friend of God, and then you must hate the world, for the friendship of the world is enmity with God: *whosoever* (children, as well as grown-up persons)—“whosoever will be a friend of the world, is the enemy of God.”⁵—“The world,” says our blessed Saviour, “hateth me because I testify of it, that the works thereof are evil.”⁶ “The whole world,” says the Apostle of love, St. John, “lieth in wickedness.”⁷ “Vanity of vanities,” saith the preacher—“vanity of vanities, all is vanity.”⁸ CHRIST gave HIMSELF for our sins, that HE might deliver us from this present evil world.⁹ Set not, then, your affections on

things on the earth ; there is nothing here below which is deserving the anxiety of an immortal creature. You have an immortal, an undying soul, which will be for ever happy with GOD, or for ever miserable with the devil ; and this, according as you hate or love this present evil world. Look for your enjoyments in religion, and seek your peace and happiness in holiness. The world is deceitful : it looks pretty ; but the beauty is all outside. Renounce the wicked world : put away its pomps and vanities : do nothing—join in no pursuit which would make you uncomfortable, if asked by a fellow Christian, “ Do you remember you are CHRIST’S soldier and servant ? ” Do nothing which makes you wish to forget GOD.

And lastly : you are to renounce all the sinful lusts of the flesh. This will never be so easy as when you are young. They that are CHRIST’S have crucified the flesh, with the affections and lusts. “ Now the works of the flesh are manifest, which are *these* : adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like : of the which I tell

• you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God.”¹⁰ Many of these are things of which you can now know but little: oh! be very careful to preserve this blessed ignorance. It is the sign and mark of innocence not to know these things: but there are little beginnings of the lusts of the flesh against which you must strive. If you begin by disobeying your parents, you will end in rebelling against your Queen and your God; turning out unruly against your Church. If you encourage hatred and anger, how do you know but you may end in murder? If you allow yourself to think anything that is unclean, and to say what you are told is naughty, and if you do not learn betimes to check your appetite, and not always to indulge in things because they are nice, you will be sure to break the seventh commandment. Stealing is begun in very little things: a mere trifle leads to something greater and greater, until the laws of man punish you for breaking the eighth commandment: while idle carrying tales about your companions, will lead to great offences against the ninth: and the moment you are discontented with what is your own, you learn to break the

tenth commandment : and thus, even by evil thoughts and wishes, and giving way to them in very little things, you forget to renounce the sinful lusts of the flesh. Be mindful, then :
EVEN A CHILD IS KNOWN BY HIS DOINGS.

Sermon VII.

CHRISTIAN FAITH.

PART I.

HEBREWS XI. 1.

“ FAITH IS THE SUBSTANCE OF THINGS HOPED FOR, THE EVIDENCE OF THINGS NOT SEEN.”

THE first part of the promise made for you in your Baptism was explained in the last sermon. You were there taught, that the first part of christian duty is to renounce sin ; to put away the devil and his works ; to have no friendship with what is evil ; to avoid uncleanness, and undue or extravagant indulgence, even in things lawful and proper. You were advised not to love the world, nor the things of the world, for fear you should lose the love of God. Now, religion is a thing of *doing*, as well as of *not doing*.¹ There are things to be done as well as things to be left undone ;* and therefore, when our God-

* General Confession. Daily Service.

fathers and Godmothers had promised that we should renounce what was evil, they went on to answer for us, that we should "believe all the articles of the christian faith." I mean, therefore, to try to teach you how this engagement binds you.

The articles of the christian faith are contained in the three creeds;* *namely*, the Apostles' Creed, the Nicene Creed, and the creed commonly called the Creed of St. Athanasius. Now, these three creeds all contain the same truth, though not in quite the same language. In very early times, there was, perhaps, no other form of belief than the words of Baptism;² and persons wishing to be baptized were asked, whether they believed in the FATHER, the SON, and the HOLY GHOST, as ONE GOD. You may observe, that if these three PERSONS had not been ONE GOD, it would have been in the *names*, and not in the *Name*, of the FATHER, and the SON, and the HOLY GHOST. But very soon, men began to dispute, and make

* *Creed* is a word taken from the Latin word *credo*, which means, *I believe*. The creeds, then, contain what christian men believe. They are sometimes called symbols of faith: so that if you read of "the *symbols* of our faith," you must know that the creeds are intended.

cunning distinctions; and then it was necessary, not only to explain fully the truths of christian doctrine, but to make the creed itself more full of explanation. So long as the Apostles were alive upon the earth, it might not be found necessary to have precisely the same form of words in which to express the belief of Christians; but when these inspired rulers of the Church—men who spake as they were moved by the HOLY GHOST³—were taken away by death, the bishops who succeeded them would naturally look about for all that these holy men had written, and would try to remember the truths which they had taught. Thus it was that the Gospel truths were no longer trusted to report only, or, as it is called, oral tradition;* men ceased to have only that knowledge which is described by, “We have heard with our ears, and our fathers have told us;”† and the writings of the Evangelists and Apostles were collected into one book, which we call the New Testament of our LORD and SAVIOUR JESUS CHRIST. But because it was impossible to expect all those who were wishful

* *Oral tradition* means report by word of mouth.

† Litany; Book of Common Prayer. Psalm xlv. 1; Psalm lxxviii. 2.

of being baptized, to be able to understand what they read, unless there were some men to guide them,⁴ the early bishops drew up the creed which is in your Catechism, and which is ordered to be said or sung in the daily morning and evening service; and which is called the Apostles' Creed, not only because it contains the truths which the Apostles taught, but because it contains these truths in the very words and order in which, as far as we know, the several Apostles taught the Gospel. But before long, the same reasons which made it necessary to draw up the Apostles' Creed, made it desirable that a creed more full and more explanatory, should be adopted. Men began to dispute and quibble about the exact meaning of the Apostles' Creed; and there were men within the Church, and some of them Bishops, who, though they received and said the Apostles' Creed, were yet not afraid to believe and teach untruths about the SON OF GOD. They were proud and fond of their own opinions; and they were doing so much mischief, that the Bishops and clergy of the Church were called together to give their opinion about the new doctrines. The teachers and believers of these new doctrines were called Arians, from Arius, their chief, who

was a clergyman of Alexandria, in priests' orders. He put his opinions about, in opposition to Alexander, the Bishop of Alexandria, and they soon obtained favour in Egypt and the neighbouring countries. For so doing, Arius was expelled, or driven out, or cut off from the communion of the Church. However, he went into Palestine, and there wrote letters about his new doctrines. At length, matters went so far, that Constantine, the first christian emperor, called together the whole Church: that is, deputies,* persons sent by the different branches of the Church Catholic throughout the world, met in council, to put an end to the disputes. This gathering of the Bishops and other clergy, formed the famous General Council of Nice, in Bithynia. It was at this council, that the creed we use in the "Order of the Holy Communion" was drawn up, which creed is therefore called the Nicene Creed. As you grow up, and come to study these things, you will find that the truth in the Nicene Creed agrees with that already laid down in the Apostles' Creed: the difference between them is, that the Nicene

* A deputy is a person appointed to act in the name of another person.

Creed is more explanatory than the other—contains more particulars. For example, if I were to tell you that “the sun was brighter than the moon, and gave more heat,” and then afterwards told you that “the sun was the centre of heat and light to the universe, and that the moon was not light itself, but only reflected—that is, shined back—the light that came from the sun, and that therefore the sun gave more heat and light than the moon,” there would not be in the latter statement any truth which is different from or opposed to the truth in the former. In both, I tell you the sun gives more heat than the moon; but in one there are no explanations, no particulars: and in the other there are. And so it is with the Apostles’ Creed and the Nicene Creed. Both contain the same truths; but the Nicene Creed is more full of particulars.* But soon, even the Nicene Creed was not sufficiently explanatory to prevent error being taught concerning the mysterious doctrine of the HOLY

* The particular sentence about which there was most discussion, was that in which CHRIST is said to be “of *one substance* with the FATHER.” The Arians wanted it to be of *like substance*; but this would have been sin. An example of what I have been saying above, as to more particulars being given in the Nicene Creed, will be found, on

TRINITY. There were, again, many disputes ; and Athanasius, Patriarch, or Archbishop of Egypt, was a most able and courageous defender of the truth. History tells us noble things of him ; and he is a bright example to those who would earn the SAVIOUR'S promise to them who confess HIM before men.⁵ The Arians were afraid of him ; for he was learned, and pious, and bold. Having thus obtained for himself a good report,⁶ it is only what we might expect, that the Church should give his name to a creed which Luther called, "The Bulwark of the Apostles' Creed." Yes, bulwark, or stay and support, and defence it indeed is ; and if ever wicked persons should try to make you deny the doctrines of the HOLY TRINITY, or the incarnation of our LORD JESUS CHRIST, because you do not *understand* these mysteries of the faith, send them to the creed commonly called, "The Creed of St. Athanasius." In this creed, the Church answers the question of those who come

comparing the two creeds on the article "Forgiveness of Sins." In the Apostles' Creed, we say, "In the forgiveness of sins ;" in the Nicene Creed, we say, "In one Baptism for the remission of sins." Remission and forgiveness mean the same thing ; but the Nicene Creed points out how first we are forgiven, *namely*, in our Baptism.

to her and ask—"What must I do to be saved?"⁷ She answers it as the Bible answers it—"Believe!"⁸ And if she is further asked, what is to be believed, she answers, they must "hold the Catholic faith." And if she is again asked what the Catholic faith is, she answers, "And the Catholic faith is this, That we worship one God in TRINITY, and TRINITY in UNITY;"* and then she goes on, in her own manner, to explain and illustrate this doctrine. You may perhaps hear persons call this creed unkind and uncharitable; but when you come to know more about these things, you will see that this is a very silly objection. The Bible is not uncharitable nor unkind, for it is the Word of God, who is kind, and love itself; and this creed only says what the Bible says, and what the Lord JESUS CHRIST has said.⁹ If you see a boy walking by the edge of a high wall, or near a dangerous pitfall, and tell him that if he fall into the pit, or from the wall to the ground, he will be killed; this is not unkind; but if you pushed him off the wall—that would be cruel and hard-hearted. In like manner, it is not cruel to show people what the Bible requires them to believe,

* Creed of St. Athanasius. Eph. ii. 18.

pointing out to them the SAVIOUR'S words, "He that believeth *not*, shall be damned;"¹⁰ but it is most unkind, when you know what is truth, to hold your tongue, and let your fellow-creatures go on in error, when that truth and error is a matter of life and death!

You now, my young friend, know something about the three creeds; and you, by this time, understand why I should say that they contain the "articles of the christian faith." And you will also recollect how it is, that the Apostles' Creed, the Nicene Creed, and the Athanasian Creed all contain the same truth; for though one is longer than another, it is not because they contain different truth, but the same truth explained with more or less fulness and clearness. Read these creeds often, and learn to prove¹¹ them from the Bible; for, in the language of the Church of which you are a member, "The Three Creeds, *Nicene Creed*, *Athanasius's Creed*, and that which is commonly called the *Apostles' Creed*, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture."* "Build up yourself in your most holy faith, and praying in the HOLY GHOST,

* Art. VIII.

keep yourself in the love of God."¹² You have next to learn, that to *know* the articles of the christian faith is not necessarily to *believe* them. You cannot believe them without first knowing them; but you may know them, and yet not believe them; and unless you *believe* them, you are not a Christian: so read the next sermon with attention, and remember the one you have just read.

Sermon VII.

CHRISTIAN FAITH.

PART II.

HEBREWS XI. 1.

“ FAITH IS THE SUBSTANCE OF THINGS HOPED FOR, THE EVIDENCE OF THINGS NOT SEEN.”

I SHOULD not be surprised, if you thought the last sermon a very tiresome one, and more difficult to understand and remember than those which have gone before. I hope, however, you are not of the number of those who are soon frightened by difficulties ; but that if you could not understand it the first time of reading, that you have gone over it again, and asked your papa or mamma, or some kind friend, to explain it to you ; and that by this time, you quite know what is meant by the Articles of the Christian Faith. The Thirty-nine Articles are not “ The

Articles of the Christian Faith." They are rules drawn up by the Bishops of the English Church at the time of the Reformation, and they are only binding upon *English* churchmen: but "The Articles of the Christian Faith" must be received by *all* Christians, to whatever branch of the Church they belong. All baptized persons must hold these truths: and thus it comes to pass that, differing as Churches do in other things, they all agree in those great Articles of the Christian Faith which are to be found in the three Creeds. Thus you will read of the three Creeds of universal Christendom,—that is, of every Christian Church throughout the world. And since all Christian people receive these Articles of the Christian Faith, and since they can be proved by Scripture, you may be sure they are true: and true it is, that by your baptismal vow you are bound to believe all the Articles of the Christian Faith. The meaning of this word "believe" is what I am now going to explain. When we believe, we are said to have faith; and faith, the Apostle tells us, "is the substance of things hoped for, the evidence of things not seen." It is the hand, on our part, whereby we lay hold on the gracious blessings which God,

in mercy on HIS part offers to us. It is the eye by which we see what by those who have no faith is not seen. It is "the evidence of things not seen," the making present, for the purposes of our obedience, of those things which are hidden from those who walk after the flesh and have not renounced sin. And while it thus makes evident or plain to our hearts the things which are not seen, it gives reality and substance to those things for which the Gospel allows us to hope.

The Bible tells you of heaven¹ and hell.² If you have true Christian faith, you will act on earth as if heaven, with all its joys,³ and hell, with all its pains,⁴ were actually present before your eyes. Faith is that complete and entire trust and confidence in what another tells you, which makes you sure that from that person nothing untrue nor unimportant will ever come. Faith is a habit of trust and confidence. If we have such faith as the Gospel requires, then we shall, without any effort, do all that Gospel commands. To do good will be natural. Faith is adopting as your own the experience of another. If you, in your journey from any one place to another, had several times seen, and in some cases suffered danger, you would, when in future

you took that journey, be very careful to avoid this harm, of which you had such certain knowledge. This would be acting from experience. But if, never having been this journey yourself, you were told by a friend that the road was full of danger, you would still travel on it very carefully. This would be acting on faith. It would be making the experience of another your own. It would be making things not seen evident and plain. And if this friend had told you, that, at the end of the journey, there was a rich crown of reward to be given to all who made the journey with success,—and if, acting upon what he told you, you undertook the journey with perseverance,—then you would be acting upon faith; things hoped for would have substance and reality given to them. Now, apply what I have been saying about faith in general to your belief of the Articles of the Christian Faith. If you remember your Catechism, you will know that, from the Articles of the Christian Faith—from the Creeds—you learn to believe in

GOD the FATHER, Who hath made you and all mankind;

GOD the SON, Who has redeemed you and all the world; and in

GOD the HOLY GHOST, Who sanctifies you and all the elect people of GOD.

Now, if your belief in this ONE GOD in THREE PERSONS be real and sincere, as the faith of a Christian child should be, the doctrine of the HOLY TRINITY will be to you a practical doctrine ; and the thought of it will be a habit influencing and guiding all your actions. When you walk, the putting of one foot before another is the consequence of your belief that you have the power to do so ; and that by doing so, you will get nearer to some place towards which you are wishing to go. But although it is an act of faith, you do not, every time you walk, pause to think whether you can walk—the belief that you can is a habit, and your walking is the almost immediate consequence of your wish to move. It is the same thing in moving your hand to your mouth to feed yourself, or your lips and tongue to speak : all these things are, in some sort, acts of faith—all these things are habits. Now, the thought that GOD is your MAKER,⁵ and PRESERVER,⁶ and your FATHER,⁷ should be a habit ; not merely an opinion to which you say “ Yes ” with your mind, but a principle of action received into the heart and made into a

habit. If the thought that GOD is your MAKER is a habit with you,—if it is thoroughly believed by you,—then you will, in every thing that you think, say, and do, remember that so great and glorious a BEING could not have condescended to form man out of the dust,⁸ and to breathe into him the breath of life,⁹ if HE had not designed him to do things worthy of the GREAT AUTHOR of his being;¹⁰ and you will, in all things, seek to glorify GOD in your body and in your spirit, both of which are GOD's.¹¹ And thus, if you realize that GOD is your constant PRESERVER, you will be very careful (or rather I should say, you will have a habit which will induce you) to so resign yourself into HIS kind care and guardianship over you, that you will, in its proper sense, obey the SAVIOUR'S command, “to take no thought for the morrow;¹² and you will seek, first, the kingdom of GOD and HIS righteousness, knowing that all other things shall be added unto you.¹³ You will never suffer anxiety about this world to interfere with your Christian duties; neither will you ever permit trifling pleasures to draw you off from the thought of GOD and the glories which HE has in store for them that love HIM.¹⁴ You will

feel confidence, that if the great GOD is your PRESERVER, you must be well taken care of; and thus your faith in GOD will strengthen you to overcome the world.¹⁵ And thus, if you fully believe that GOD is your FATHER, you will have an habitually son-like obedience. You will not serve GOD to-day and forsake HIM to-morrow; but you will always own that you are in HIS debt for all that you have just grounds to be thankful for. You will remember that you were not HIS child by nature,¹⁶ and that HIS now permitting you to call HIM ABBA FATHER,¹⁷ is an act of free grace and mercy,¹⁸ and therefore not to be calculated upon or trusted to unless you are living worthily of your high calling in CHRIST JESUS,¹⁹ and doing deeds meet for repentance.²⁰ This will keep you in a proper son-like spirit and temper—you will know that, as a FATHER, HE may deprive you of the rich things HE has in store for dutiful children, if, upon your trial, you prove to be undutiful.

And what I have said about belief in GOD the FATHER applies equally to belief in GOD the SON, and GOD the HOLY GHOST. If you really believe that JESUS CHRIST is your REDEEMER,²¹ you will be very much afraid of sin—so con-

stantly, so *habitually* afraid of it, tha it will hardly be in your power to commit it. When you once feel that the price of your being restored from a state of sin to a state of favour with GOD, is none other than the most precious blood of the LORD GOD HIMSELF,²² revealed to us as JESUS CHRIST, the wonderfully-born Son of Mary²³—when you really feel that GOD had to die in order that you might live—then you will surely be afraid to sin, especially as sin is called crucifying the LORD of GLORY afresh, and putting HIM to an open shame.²⁴ If you really believe that CHRIST redeemed you and all mankind, then to be holy will be a habit and not an effort; it will be easy, and not difficult to be good. And so, if you believe that GOD the HOLY GHOST sanctifieth you and all the elect people of GOD, you will have a horror of opposing HIM by carelessness or thoughtlessness; and, above all, you will dread to shut HIM out by sin.²⁵ You will never be so happy as when, by prayer and reading of your Bibles, and going to Church, and preparing for Confirmation and the Holy Sacrament of the LORD's Supper, you are inviting GOD the blessed SPIRIT to make you fit for heaven.²⁶

Such, then, my young friend, is Faith. It is permitted by GOD to be the same to the soul that the will and the wish is to the body. If we have a well-ordered will and a properly-trained wish, we shall conduct ourselves rightly in this life; and if we have true Faith, we shall so use all GOD's means of grace in His Holy Church here, that hereafter HE will receive us into glory, and bless us with everlasting happiness. A dark, thick veil shuts out the future—shuts out heaven and hides hell—from our view. Faith helps us to see through that dark, thick veil—it makes things not seen plain and evident, and it gives substance and reality to things hoped for. The Christian, who has faith, sees GOD and the happy in heaven, and the devil and the wretched in hell: and instead of acting as if these were a long way off, he makes them present. He so thinks, so says, and so does, as if on his one thought, his one word, or his one act, depended his eternal life. When the eye sees danger hanging over us, and ready to fall on us, we get out of the way. Faith is our spiritual eye,—shows us hell, and bids us be holy, as GOD is holy.²⁷ When riches and pleasurable enjoyments are near us, and offered to

us within our reach, we stretch forth our hand to take them. Faith is our spiritual hand, and enables us to knock at heaven's door,²⁸ to taste on earth the joys of heaven,²⁹ and to have our conversation there.³⁰

Faith, then, my young friend, is not a fancy—is not a dream—but it is a making real, for the purposes of action, of things hoped for—it is that by which we are enabled to live as though things unseen were present—it is that which makes us feel sure that GOD is a kind FATHER, CHRIST a merciful SAVIOUR, and the HOLY GHOST an ever-ready GUIDE and COMFORTER; and which not only makes us sure of these things, but also makes us happy because they are true.

Sermon VIII.

OBEDIENCE.

1 JOHN II. 3.

“AND HEREBY WE DO KNOW THAT WE KNOW HIM, IF WE
KEEP HIS COMMANDMENTS.”

THESE words were addressed by St. John to his little children in the faith of CHRIST;¹ and they are as true now as they were when St. John wrote them. St. John is called the Apostle of Love; and the Gospel and Epistles called by his name show that it is a very proper title. He was the favourite of JESUS CHRIST, and leaned upon His bosom;² he was permitted to live longer than any of the other Apostles, and many things were made known to him concerning the future trials and future glories of the Church, which were concealed from others. All his teaching in the Gospel and Epistles he wrote is of a practical kind; by which I mean that it

belongs to our Christian practice, that it tells us how our faith is to show itself. That faith only is true which overcomes the world through the love of GOD, which it inspires in us, by assuring us that we dwell in GOD and GOD in us ! And we then only can be said to dwell in GOD, or to love GOD, when we keep HIS commandments, and by the love of our brother, whom we have seen, prove that we love GOD, whom we have not seen.³ This is the reason that the Church makes obedience to the will and commands of GOD one of the things which your godfathers and godmothers did vow in your behalf. It is not enough that you renounce the devil and all sin, unless you believe, that is, unless you know GOD through faith ; and you cannot tell that your faith is real—you cannot tell that you truly know GOD—unless you keep HIS commandments. And therefore it is that we now come to consider the last part of the vow or promise by which your godfathers and godmothers bound you.

“ Thirdly,” you are taught to say, “ Thirdly, that I should keep GOD’s holy will and commandments, and walk in the same all the days of my life.”

To the consideration of this promise I now invite you ; and lest you should be frightened at what may appear to you to be so very difficult as keeping *all* GOD's commandments, and doing *all* HIS holy will, *all* the days of your life, I will first copy for you another text out of this same Epistle of St. John : " For this is the love of GOD, that we keep HIS commandments ; and HIS commandments are *not grievous*." ⁴

Here is consolation for the young : and to the same purpose are the following texts :—" MY son, give ME thine heart ;" ⁵ " Blessed are they that keep HIS testimonies, and that seek HIM with the whole heart ;" ⁶ " Remember now thy CREATOR in the days of thy youth, when the evil days come not, nor the years draw nigh in which thou shalt say, I have no pleasure in them ;" and many others, to which a former Sermon* will have directed your attention. Let us now go on to consider the duty of obedience ; and if, when you have learnt what the duty is, you go on humbly striving to practise it, you will not need me to tell you of the blessed happiness, and comfort, and knowledge ⁷ which will be your reward even in this life. Many persons

* Sermon V.

who are holy now, and who are doing all they can to please GOD, trusting to the grace of the HOLY SPIRIT (of which you shall read more in the next Sermon) for assistance, are still down-cast and unhappy with the thought of the sins of their youth, and the wickedness of their early years. Let me advise you to be warned by their example, and to be wise in time. Every virtuous habit you gain and keep is used by GOD as an additional step on which you may mount to be brought nearer to HIM. Every sin wilfully committed takes you farther from GOD. But more than this ; every act of faithful, steady obedience makes the next duty more easy to perform ; while every sin is not only a loss of time, but makes a really fresh difficulty to be overcome. Every obedience is a fresh stone in the building of the temple of GOD within us ; every disobedience—(and all sin is disobedience)—every disobedience is a pulling down of those parts of this spiritual temple which are already built. It is, therefore, of great importance that you should know the meaning of that portion of your baptismal vow which we are now considering.

To “ keep GOD’s holy will and command-

ments, and to walk in the same all the days of your life," means that you should always remember what these commandments and this will are; and that you should constantly make a practice of doing them.

When you recollect that GOD made you,⁸ you will not wonder that HE should command you, even if you were not any nearer relation to him than a "creature of HIS hand:"⁹ but when you also call to your mind that HE sent HIS only beloved SON into the world to become man, and suffer and die for you:¹⁰—when you remember that you are purchased with the precious blood of the LORD GOD HIMSELF,¹¹—and that in Holy Baptism you were made the younger brother of CHRIST, and a SON of GOD,—you will see at once that, as GOD is your FATHER, you are more especially called upon to be mindful of what HE says. And convinced that you ought to keep this vow thus made for you, the next question is—What are GOD's commandments? Where are they and HIS will to be found?

HIS commandments "be the same which GOD spake in the twentieth chapter of Exodus, saying, I am the LORD thy GOD, which brought

thee out of the land of Egypt, and out of the house of bondage ;”* and HIS will is to be found in HIS Holy Word—the Bible, from which blessed book the Church teaches us our duty to GOD and our duty to our neighbour ; which two duties, the LORD JESUS CHRIST has taught us to believe, contain the whole of what GOD requires. “Thou shalt love the LORD thy GOD with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment ; and the second is like unto it : Thou shalt love thy neighbour as thyself.”¹²

Now, of the ten commandments, the first four teach you your duty to GOD, and the remaining six teach you your duty to man. These commandments were at first written on two tables of stone, and those which related to GOD were called the first table ; those which related to man were called the second table. I will very shortly allude to all the several commandments. In the first you are required to believe in the ONE only LORD GOD ; JEHOVAH, FATHER, SON, and HOLY GHOST, in one undivided Trinity ; and you are forbidden to have any

* Church Catechism.

other gods but only HE the great CREATOR and PRESERVER, REDEEMER, SAVIOUR, and EXAMPLE, SANCTIFIER and COMFORTER. Heathen nations break this commandment in both ways, and professing Christians break the latter part; for, although with their lips they acknowledge but one GOD, with their hearts, they too often pay real worship to riches, the world, their affections, and evil passions.

The second commandment teaches us that GOD is so mindful of HIS being a SPIRIT, that HE will not permit HIMSELF to be worshipped under the form of any created thing. We may not make a picture, or an image, and call it God, and then bow down to it or worship it.

The third commandment teaches us that we are to be very careful of paying every possible respect even to the NAME of GOD. That holy Name is not to be introduced into our conversation on light or trifling subjects, much less may we wilfully swear. This commandment also teaches us, that we are to be very watchful in our prayers, to remember that we have invited GOD to listen to us, and that, as HE listens even to thoughts, they must be kept intent and fixed upon that in which we are occupied. When

you have asked a playfellow to attend to you, you are rude if you turn away from him to some one else before you have finished what you began to tell him ; and what is rude to a playfellow is wicked when it is done towards the great GOD. By the same rule, this commandment requires us to be very serious and attentive in Church, where, in a more particular and especial manner, GOD's name is set.¹³

The fourth commandment teaches us that a seventh part of our time is to be kept holy for GOD. This has been done by those who worshipped GOD in every age, from the time of Creation until now. Cain and Abel came to offer at "the end of days,"¹⁴ to observe the day set apart because GOD rested from the work of creation. When GOD gave fresh laws by Moses, the seventh day was again fixed, and the deliverance of the Israelites from Egypt was added as a reason. When CHRIST had come, suffered, died, and risen again, the day was changed by the Church from Saturday, the seventh, to Sunday, the first day of the week, in honour of our LORD rising from the tomb on that day ;¹⁵ and because the particular way of observing this holy day in the Jewish Church was altered

under Christianity, the Church has commanded certain other holy days to be observed, with the same services as Sunday, that we may not obey less than the Jews. Sunday is a day for holy thoughts, for public worship, and reading of God's Word, and, when you are old enough, for partaking of the Holy Communion.

The fifth commandment teaches you so much, that I shall write you a Sermon entirely about it. The sixth, seventh, eighth, ninth, and tenth commandments teach you what you are not to do, and as this comes under the head of renouncing sin, it has been explained in the Sermon already referred to.*

And now it only remains that I should warn you against supposing that you know God, or love God, except you keep His commandments and do His will. And this not once or twice, not now and then merely, but always, habitually, constantly. You never think of throwing yourself down in the way of a carriage which would run over you—you never think of thrusting your hand into a fiery furnace. And why? Simply because you know that your hand would be burnt in the one case, and yourself seriously

* Sermon V.

hurt, if not killed, in the other. Now, you should have just the same habit of keeping from sin, because you know it will hurt your soul ; just the same habit of keeping the commandments and walking in the will of God, because you know it will be pleasing and acceptable to HIM if you do so. You do not wait to ask yourself, every time you see a carriage travelling towards you rapidly, whether you should get out of the way ; but your impulse, your first feeling, is to do so with all possible haste. Let it be the same with sin. Whenever it comes near you, or you are brought near it, flee from it ;¹⁶ resist the devil.¹⁷ When you are hungry, and wholesome food is set before you, you do not wait to ask whether it will satisfy your wants ; but you know it will, and therefore you eat. So, whenever opportunities of doing good are in your way, you will not stop to ask whether you shall fulfil them ; but if you really know God, you will keep HIS commandments without effort. Here, then, is your test by which to try yourself. You are God's child, and know HIM, and love HIM, if you always do those things which HE would have done, and always leave those things undone which HE has forbidden

you to do. And remember this is to be your first wish; you are not to do good after consideration, or merely after thinking about it; but to do good is to be natural; and so it will be, if you continue in holiness and truth while you are young. You will then have no difficulty in "walking in the same all the days of your life;" for the difficulty is not to go forward in holiness, but when you have gone back, or (what is in this case the same thing) when you have stopped short, in piety then is the difficulty. The hard thing is to be good after being wicked. Mind that you do not make this difficulty for yourself; but strive, like your blessed SAVIOUR, as you increase in stature and age, also to increase in wisdom and in favour with GOD and man.

Sermon IX.

THE GRACE OF CHRIST.

PHIL. iv. 13.

"I CAN DO ALL THINGS THROUGH CHRIST WHICH
STRENGTHENETH ME."

YOU have now been advised on several points of duty, both as regards your faith and your practice ; but if you think that you can, in your own strength, do the things which you have been told are necessary, you are miserably mistaken. You have not of yourself the power to do a good deed, say a good word, or think a good thought.¹ But yet you are bound to think aright,² say aright,³ and do aright.⁴ How, you will ask, can this be ? IS GOD so severe that HE commands us to do, and yet leaves us without the power of doing ? HIS holy name be praised, HE is not so cruel or unkind ! HE never requires the ful-

filment of a duty, without furnishing us with helps to its performance. You will remember there was a wicked king of Egypt, called Pharaoh.⁵ He was tyrannically severe against the Israelites, who formed part of his subjects. He oppressed them in many different ways. One of the duties which these Israelites had to fulfil was the making of bricks : and, in order that the bricks might be properly hardened, straw was necessary to burn them. At first the king found the straw for the Israelites, and expected of them a certain number of bricks each day ; and he set over them people whose business it was to see that they did their proper work or tasks, who from this were called taskmasters. Now, after a time, Pharaoh determined to be stricter and more severe with the Israelites, so he would not allow them straw ; and, although they had to lose a great deal of time in finding stubble and straw for themselves, yet he did not let them off any of their work. They were to bring the *tale* (*i. e.* the quantity) of bricks as heretofore.⁶ Now, here we have a king requiring something to be done, and withholding the means of doing it. But the LORD GOD is not such a king as this. HE has indeed told us, that we are to do

much that is very difficult for flesh and blood,⁷ but HE graciously supplies HIS HOLY SPIRIT to purify and strengthen that flesh and blood, and kindly provides helps to perform the duties HE sets before us.⁸ HE requires of us our tale of bricks, HE does not let us off our appointed duties;⁹ but HE does not withhold the straw; HE does not keep back from us the assistance and strength in which, and in which alone, those duties can be performed.¹⁰

Our text explains this matter. St. Paul was not a boaster: he was not a vain man, neither was he one who said things which were not true; and yet St. Paul could and did say, *I can do all things*. Now, these words, taken by themselves, are not true of any one save only that ONE great and glorious BEING who inhabiteth eternity;¹¹ HE alone is ALMIGHTY;¹² HE alone can say with truth, and without any explanation, "I can do all things." And yet, there must be a sense in which St. Paul could with truth say the same words; there must be some explanation which makes these words true, when spoken by St. Paul; or St. Paul, writing as he was moved by the HOLY GHOST,¹³ would not have used them. Let us then see what is the explanation which

St. Paul himself gives. He says, "I can do all things,"—by himself? No, but "through CHRIST which strengtheneth me." Here all difficulty goes away, and all is plain and easy. If CHRIST strengthens a person, then of course he can do all things which are lawful and right; and we may be sure that St. Paul only refers to all good and lawful things, when he speaks of doing them in the strength of CHRIST, for CHRIST would not make persons strong to do evil. When the Apostle speaks of being able to do all things, he plainly means all things which the Gospel of his MASTER requires from the disciples of the cross. It is as if he should say, I can conduct myself properly in all the various circumstances in which I may be placed: if trouble comes upon me, I can bear it with patience and resignation; if poverty, I can be content; if I am tempted by having riches, I can remember that they are given me to do good with to others; if I am persecuted, I can quietly submit; if I am made much of, I can yet be humble. I know how to be forgiving; how to be gentle; how to be kind; I am able to master my evil thoughts and unruly passions; I am fond of practising Gospel virtues; I can do all the things which

are required of me by my Baptism into the Church of CHRIST; and yet, I cannot do them alone and unassisted; I can do all things that CHRIST orders; but not unless CHRIST strengthens me. Here is the secret of being good and happy. We can then only be good, —we can then only be happy, when we find the grace of GOD to be sufficient for us,¹⁴ and when HIS strength is made perfect in our weakness.¹⁵

I say *our* weakness, and sufficient for *us*; because St. Paul is speaking, in the passage of which my text is a part, in the person of believers in every age. Many persons seem to think they are not to suppose that GOD will give them such grace as HE gave to the first Apostles of HIS SON, and that they are therefore not called upon to apply such passages as the text to themselves. But do not you, my young Christian, fall into this error. Your LORD has bid all HIS disciples be perfect even as their FATHER in heaven is perfect;¹⁶ and higher example than the Great GOD HIMSELF not even the Apostles could have. To imitate GOD as HE condescended to show HIMSELF to us in the person of HIS well-beloved and only-begotten SON, is our duty, and the Apostles had the same;¹⁷ and one higher, or

one requiring more heavenly strength, it is certain that they could not possibly have. We then must look to the same strength as that to which the Apostles trusted. If it were necessary GOD would strengthen us even to the working of miracles, the making the deaf to hear, the dumb to speak, the lame to walk, and the sick to be well and whole; and as it is, HE does strengthen those who rely upon HIM to do what is hardly less wonderful: namely, to conquer our bad habits, and love HIM with all our heart, all our soul, all our mind, and all our strength; and to love our neighbour as ourself. People would not see so much difficulty in thinking that the promises of grace made to the Apostles are made also to themselves, if they remembered, that the same St. Paul, who says in the text, "I can do all things through CHRIST, which strengtheneth me,"—says in another place, "For I think that GOD hath set forth us the Apostles last, as it were appointed to death; for we are made a spectacle unto the world, and to angels, and to men. We are fools for CHRIST's sake, but ye are wise in CHRIST; we are weak, but ye are strong; ye are honourable, but we are despised. Even unto this present hour we both

hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place: and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we intreat: we are made as the filth of the earth, and are the offscouring of all things unto this day.¹⁸ And again, the same Apostle writes, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."¹⁹ From all this it is quite plain, that the help and strength of which St. Paul speaks in the text, is not such strength that we are never troubled, and that we do not know our own weakness; but it is that strength, which we obtain from CHRIST, when CHRIST sees that we put no trust in ourselves, but rely wholly and entirely upon HIM. Now, how does CHRIST strengthen men to the performance of all that HE requires? Hear this same Apostle tell us, "Buried with HIM in Baptism, wherein also ye are risen with HIM through the faith of the operation of GOD, who hath raised HIM from the dead."²⁰ You have been taught, that in Baptism the HOLY SPIRIT joins infants to CHRIST, that then they are made members of HIM who is

the **HEAD** of **HIS** Church; and the **Apostle** tells us, it is by "holding the **HEAD**," that "all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of **GOD**;"²¹ and **HE** says of **Christians**, "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of **GOD**; and are built upon the foundation of the **Apostles** and **Prophets**, **JESUS CHRIST HIMSELF** being the chief corner-stone; in **WHOM** all the building fitly framed together groweth unto an holy temple in the **LORD**: in **WHOM** ye also are builded together for an habitation of **GOD** through the **SPIRIT**."²² From these passages of Holy Scripture, we learn, that the strength of **CHRIST** is ministered from **GOD** by the **HOLY SPIRIT** to such as continue in the unity of the Church. And those are said to be in the unity of the Church, who, brought into it in Holy Baptism, remain in it by a Faith which shows that it is genuine by the fruits it bears. We are nothing of ourselves, but our sufficiency is of **GOD**, and a most glorious sufficiency it is. The strength which **CHRIST** gives by the **HOLY SPIRIT** is called grace; and it is grace wherein

we stand.²³ Of the steps we are to take in order to secure the offer of this grace, I mean to write in the next Sermon; I shall there tell you what you must do in order to invite GOD to bestow HIS grace upon you. In the remainder of this Sermon I shall show you some of the ways in which your young heart and mind may know that you cannot do the things which CHRIST expects from you, unless you are strengthened by HIM. "Children, obey your parents in all things, for this is well-pleasing unto the LORD;"²⁴ "Children, obey your parents in the LORD: for this is right;"²⁵ are commands of GOD's most Holy Word: and therefore are to be obeyed by you. And yet, you know there are times when this is more difficult than at others, but there is no time at which it may be omitted. When your naughty tempers tempt you to disobey these commands,—and you, by recollecting that they are GOD's commands, and that you ought not to offend so loving a FATHER, are preserved from giving way to your evil passions, then it is CHRIST who has strengthened you—it is HIS grace which has preserved you. Whenever you are kept back from sin, it is CHRIST's arm which is holding you; whenever

you are led on to holiness and goodness, it is the hand of a merciful SAVIOUR, which is carrying you in HIS arms as a kind shepherd does a weak and tired lamb. If you are attentive at church, it is because CHRIST strengthens your faith, and helps you to feel that HE is looking upon you and watching you. If you are diligent at home and careful in your studies, and good-tempered in your sports; it should be, because you remember, that you have been made a part of CHRIST, and that CHRIST has said, by the SPIRIT of HIM and the FATHER, "Be not slothful in business;" and, "Be ye kindly affectioned one to another with brotherly love."²⁶ And then your performance of these duties will be because CHRIST strengtheneth you. We can do nothing without GOD: HE will do nothing without us. We must strive, and HE will strengthen: we must plant and water, but HE alone can give the increase.²⁷ GOD has done great things for us; HE has translated us—that is, brought us out from the world of death and darkness unto the kingdom of HIS dear SON. HE has created us by HIS power, and preserved us by HIS Providence and Grace. HE now keeps us up by HIS care, and HE will do all

that is further necessary for us ; but let us, on this account, be only the more careful. If we are not humble and careful, the gift of GOD'S grace will be given us in vain ; and although HE willed us to be saved,²⁸ we shall have chosen to be damned.

Let us then be very watchful ; work as hard as if you felt you had to do all by yourself ; and yet always remember, that you can do nothing without CHRIST ; that as our body would die and be useless, if our head were cut off, so we cannot be separated from CHRIST, our Spiritual HEAD, and yet live. If, recollecting that you are "members of CHRIST," you remember also, that nothing which is unholy can have fellowship with HIM ; then you walk in the love, and faith, and fear of HIS most blessed name ; and seek to do, in all things, HIS most holy will ; and then you, like St. Paul, will be able to call out, in humble boldness, "I can do all things through CHRIST which strengtheneth me." CHRIST will dwell in your hearts by faith, and "ye, being rooted and grounded in love, will be able to comprehend with all Saints what is the breadth, and length, and depth, and height : and to know the love of CHRIST which passeth

knowledge, and be filled with the fulness of God. Now unto HIM that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us : unto HIM be glory in the Church by CHRIST JESUS throughout all ages, world without end. *Amen.*"

Sermon X.

ON PRAYER.

MATT. VII. 9.

“IF YE THEN, BEING EVIL, KNOW HOW TO GIVE GOOD GIFTS UNTO YOUR CHILDREN, HOW MUCH MORE SHALL YOUR FATHER WHICH IS IN HEAVEN GIVE GOOD THINGS TO THEM THAT ASK HIM.”

THERE is something very gracious and condescending in these words. The LORD GOD ALMIGHTY shows HIMSELF to us as a FATHER; and not only as a FATHER, but as possessing much more tenderness and kindness than an earthly parent. Our blessed LORD and SAVIOUR tells us, that if an earthly parent is kind, GOD is much kinder; that if our father on earth is indulgent, and gives us some good things, our FATHER in heaven is far more indulgent, and will give all good things to them that ask HIM. You have

often had to thank your affectionate parents for good gifts, for their kind care of you, and for the manner in which they have supplied your wants, and given you what you asked for, if it was in their power, and would be good for you. But your FATHER which is in heaven, in addition to being willing and wishful to give you what you ask for, is always able to do so, if only you ask aright. HE is not only all-kind, but HE is all-powerful; HE is not only willing, but able. How foolish then are you, if, with such a FATHER, you lack any good thing! You were told in the last Sermon, that you could do all that the Gospel orders and expects of you to do, if only CHRIST strengthened you: and now you are told, that your heavenly FATHER will give this strengthening of CHRIST; this GRACE of CHRIST; this ministry of might by the HOLY GHOST; this and all good things to them that ask HIM! What easy terms these seem! and yet there must be something more difficult about the matter than we see at first, or men would not be so wicked. You are taught in your Catechism, that you cannot perform your duty to GOD, nor your duty to your neighbour, nor walk in the commandments of GOD, nor serve HIM, without His special grace;

and that, for this special grace, you must learn at all times to call by diligent prayer. Now, I want to explain to you what is meant by diligent prayer: what sort of prayer that is which GOD will hear and answer. Now, we must so ask as that our FATHER which is in heaven may give us good gifts. The text supplies us with a comparison which will be very useful in this inquiry.

When you are about to ask anything from your father or mother, you first think whether it is such a thing as they would be likely to give you. You then try to think whether you have been sufficiently attentive to what they have told you, to allow you to hope that they will listen to your request with favour. You do not choose a time of disobedience to ask a gift; you do not, when you have just been corrected for a fault, then go and ask for a present. If you are so naughty as to wish to do things which your parents have forbidden you to do, you do not go to them to get the means of doing these things. For instance, if, because you have done some mischief with one of your playthings, it is taken from you, and you are told that you are not to be allowed it or another like it again, you would not be so silly as to go and ask your

parents to give you money to buy such an one, even although you might be wicked enough to try to cheat them and get one unknown to them. Now, what is called asking or begging from your earthly parents, is called prayer when it is GOD of WHOM you ask or beg. By and by I shall show you some points in which prayer to GOD differs from requests of man ; but first, I shall show you some parts of right and successful prayer, which we are taught by the description I have just given of the cautions you take in asking gifts from your parents.

Prayer, then, in order that it may be acceptable to GOD, must be for such things as are pleasing in HIS sight. If we pray for things, to consume them upon our lusts or our pleasures, we ask amiss and receive not.¹ If we ask length of days, and health, and strength, only that we may give ourselves up to the empty pleasures of the world ; if we pray for riches, that we may squander them in folly, and live gaily, and be idle, seeking our pleasure in things which perish in the using them,² we shall offend GOD, and HE will not give us those things for which we ask ; but if we bring our wills under the rule of the Gospel—if we first find out what GOD wishes

us to do, and then pray to have strength, that we may do it;—if we pray for health and strength, that one and the other may be used in His service and to promote his glory upon earth;³—if we ask HIM to give us Faith, and to teach us the way of holiness;—if we pray for contentment, and ask for thankfulness;—if we seek to be dutiful to our parents, and obedient to all lawful authority;—if, in a word, we seek to live godly in CHRIST JESUS,⁴—if, that is, we seek to be like CHRIST,⁵ and to walk in all the ordinances of the LORD blameless:⁶—then we shall find how true it is, that Our FATHER which is in heaven giveth good things to them that ask HIM. But, as we have seen, there is yet something else necessary—we must not only ask for things which God has declared in His Word and by His Church, to be good things; but we must ourselves be in His favour; we must not, by our sins, offer any opposition to His kindness and mercy. “God heareth not sinners; but if any man be a worshipper of God, and doeth His will, *him* HE heareth.”⁷ You see, then, what is necessary; sin must be far away from you in thought, word, and deed. In one sense, all are sinners.⁸ All have come short of the glory of God;⁹ but the

sinner whom GOD will not hear are impenitent sinners ; those who are not sorry that they should be such guilty creatures as to cause the death of the LORD JESUS CHRIST ; those in whom the works of the flesh are manifest,¹⁰ but in whom the fruits of the SPIRIT are not seen.¹¹ You must renounce sin, then, or GOD will not hear you : you must worship HIM, or HE will not hear you. Now, if you worship GOD truly, you will honour HIM. You will never think or speak lightly of HIM, or of anything belonging to HIM. You will always be thinking, that HE is “ about your path and about your bed, and spies out all your ways ; ”¹² this will make you thoughtful of HIS Majesty. You will praise HIM and magnify HIM, you will make much of HIM, and you will bow down yourself before HIM, and you will gratefully acknowledge HIS greatness, HIS power, HIS wisdom, and HIS goodness. All these things you must do, and the happiness is, one leads to another, or you cannot hope that GOD will hear your prayers. But more than this, you must “ do HIS Will.” What doing the will of GOD means, was explained to you in the Eighth Sermon,—remember, then, that you must be doing what is there described, or you cannot

speak to GOD and expect HIM to hear you. To pray to GOD without trying your very best to please HIM and to do HIS will, is to mock HIM! To pray to GOD, and yet keep on in sin, even a very little sin, if it be a known and wilful sin, is to mock GOD! Take care, then, and do not be found in the awful guilt of mocking GOD! Think who GOD is, and you will not dare to mock HIM. Remember how it is easy to mock HIM, and then you will never begin to say your prayers, until you have thought over your sins, and repented of them: you will not dare to pray, unless you are in truth trying to be holy. Thus much of what prayer is, as taught us by remembering the precautions,—the careful preparation, that is,—which we make before we ask a gift of an earthly parent; and there is yet another point in which the two kinds of asking are something alike. We ask gifts of our parents which we should not ask of other people, because we believe that our parents are much more likely to give them to us than strangers would be. We have faith, or trust in their kindness. In like manner, we must have Faith in GOD; we must be sure that HE will give, or it is no use asking: “Ask in faith, nothing wavering,” saith the Apostle

James: "for he that wavereth is like a wave of the sea, driven with the wind and tossed. Let not that man think that he shall receive anything of the LORD."¹³ GOD requires in us belief that we shall receive what we ask, because HE has given us so many and so just grounds for thinking that HE will do so. And it is because this full faith and reliance are required, that holiness, and the true heart-worship of GOD, are so thoroughly necessary to prayer. For unless we are avoiding sin, and striving to be holy, we cannot but be deceived by thinking that we have faith or trust in GOD. With the holy GOD nothing unholy can be in union. Have then, young Christian, full faith in GOD. Never ask for what is wrong; never pray while any sin remains unrepented of; and then you will not waver as you pray; you will pray in faith, nothing doubting.¹⁴ There is this difference between trusting your earthly father's kindness, and having faith in your Heavenly FATHER's goodness: your earthly father may, in ignorance, give you what is really a bad gift, although he think it a good one: your Heavenly FATHER cannot be so deceived. Nay, HE knoweth your wants before you ask HIM,¹⁵ and

still HE requires you to ask. Depend, then, upon HIS mercy, HIS GOODNESS, HIS wisdom—have a habit of trusting HIM, and then, in so far, you shall pray aright.

But there remains one essential part of prayer, to which a request to your earthly parent does not give so direct a clue; to which, asking your father or your mother for a favour does not so immediately point. You ask your earthly parents for gifts by natural right, but of GOD you can only ask by grace or favour. By nature you were far from HIM, but through CHRIST you have access or approach unto HIM.¹⁶ Always remember, that you can only approach GOD in CHRIST.¹⁷ You call HIM ABBA, FATHER, because CHRIST, the only-begotten, full of grace and truth,¹⁸ has made you HIS younger brethren in the family of GOD.¹⁹ You must never plead your own deservings, you must never urge or put forward anything of your own, but every request must be in the name of our LORD and SAVIOUR JESUS CHRIST,²⁰ GOD'S only SON, in Whom HE is well pleased,²¹ and for Whose sake HE looks with mercy upon us.²² "Whatsoever ye shall ask the FATHER in MY NAME," are HIS own words, "HE shall give it you."²³

Let us not think, then, of approaching God except in CHRIST; let us use HIS name; let us put forward HIS favour with the FATHER. Let us remind GOD that CHRIST has suffered, and died, and risen again for us; and that we are members of the Body of HIS SON. This is the reason all our prayers end, "Through our LORD and SAVIOUR JESUS CHRIST, our only MEDIATOR and ADVOCATE," or some phrase like that; CHRIST is our MEDIATOR by putting HIS perfect obedience in place of our fallen imperfections. HE suffered instead of us, and has got GOD to be reconciled to us. HE is our ADVOCATE, always asking the FATHER in our behalf, and always being ready to present our prayers with all the favour that belongs to GOD's love for HIM. Our prayers, when presented to GOD by CHRIST, our Great High Priest, are pleasing, and it is only in HIM that HE can look upon us. And now you will see how important it is never to pray, without using the Prayer which we call the LORD's Prayer. Our LORD has commanded us, when ye pray, say,—“Our Father,” &c.; and what blessed encouragements there are to perform what HE has ordered! When is GOD so likely to hear us, as when we are using the very words

of HIS own SON ! Think of these things, then, whenever you say your prayers ; and, above all, remember, when you begin, OUR FATHER, you are speaking to GOD, in the words of HIS dear and first-begotten SON ; and think how holy, pure, and humble you should be, how like to HIM WHO calls us HIS brethren and HIS sisters, before you dare to use *HIS own words to HIS and our FATHER !*

Sermon XL.

ON THANKSGIVING.

PSALM IX. 1.

"I WILL GIVE THANKS UNTO THEE, O LORD, WITH MY WHOLE HEART; I WILL SPEAK OF ALL THY MARVELOUS WORKS."

SUCH is the language of king David in one of those many beautiful Psalms which still remain to the Church of God as patterns of Prayer and Praise. And the words of my text are so very suitable to the case of Christians, that I have chosen them in order that I may teach you your duty of giving thanks always for all things unto GOD the FATHER, in the name of our LORD JESUS CHRIST.¹ It would be impossible rightly to pray to GOD for future benefits, if we did not also praise HIM for those we have already received. I hope that it is not necessary for me to describe to you what is meant by

thankfulness. Your young heart is, I trust, easily moved to gratitude; and I should hope that you never knowingly obtain a gift without being thankful. You are too young to have learnt the world's bad ways, and to have become insensible to favours, and unmindful of kindness. If your parents give you food and clothing, you feel to thank them; if you have fallen down, and a friend lifts you up again, you are grateful; or, if any other kindness is shown to you, I hope you know that the least you can do is to be thankful. But if this is your duty with respect to those who give you earthly benefits, in how much greater a degree should you have these feelings towards GOD, from WHOM comes every blessing and every comfort. With nothing less than your whole heart must you offer to thank GOD. You must not offer HIM any half-thanks. The Psalmist could say, "I will give thanks unto THEE, O LORD, with my whole heart; I will speak of all THY marvellous works;" and surely a Christian child must not offer less thanks than a Jewish king. It is very likely that this Psalm was written in gratitude to GOD for having given David victory over some of the enemies who attacked him

soon after he was made king on Sion. Now, although you are not a king, and have not to go out in battle, and although, therefore, God has not given you victory over the armies of an enemy in earthly war, yet, by permitting you to be united to His only-begotten SON, HE has given you the victory which overcometh the world²—even that faith or trust in His name, by which you are more than conquerors over your evil passions, over sin, the world, and the devil. You, then, can speak of GOD's marvellous, or wondrous, or wonderful acts, even in the same sense as David,—that of being a conqueror. But before I show you how much you have to be thankful for, of which David only knew by promise, but which you have actually received, let me first bring before you some of those good gifts of GOD which HE has always given to the children of men, and which David enjoyed in as much fulness as ourselves. And when I have reminded you of some of the many blessings which GOD so freely bestows upon you, then you will be ready to call out with the Psalmist, "I will give thanks unto THEE, O LORD, with my whole heart; I will speak of all THY marvellous works."

God made you, and God preserves you. God it is Who orders the different seasons, and Who makes His sun to shine upon the evil and the good alike.³ It is His mercy which keeps all the bright stars in their places; and of Him it cometh that the earth yields her fruit, and gives us those articles of food upon which we live. If God were, for one moment, to take away His care from this world, all would be waste and ruin. It is His care, and His care alone, which keeps all things in their places. Is it, then, possible for us to be sufficiently thankful? From Him we have our health; to Him we owe every comfort that we possess; and even when we are deprived of comforts, the knowledge that HE watches us with a father's care, takes away the sting from misfortune, and we are happy, even in our trials. But if there is one thing in which, more than another, God's care for our bodies and our comforts is seen, it is in the feelings of affection which HE has bestowed upon parents towards their children. We see the same sort of feeling among the brute animals; and we are taught to admire God's wisdom in thus providing that helpless animals shall be brought up in safety. This feeling in

animals we call instinct ; but it is to be feared we are not sufficiently thankful to GOD for having made men and women to be thus anxious about their offspring. Young as you may perhaps be, you cannot remember all the helplessness of your infancy ; you cannot recollect how every movement of yours had to be watched ; how every cry was noted which you uttered ; and how every tear you shed was observed : you cannot remember the care with which you were watched, or how much anxiety you caused when, as yet, you were unable to do anything for yourself. But though you cannot remember this, perhaps you have an infant brother or sister, or, at any rate, you have seen little infants, and you know how very unable they are to help themselves ; you have seen how everything is obliged to be done for them : unless they are closely and carefully watched, they are sure to come to harm ; and, if left alone, they could not do other than die. As long as they are such helpless infants, they are little but trouble and anxiety ; and, to strangers, they are, for the most part, disagreeable. Now, suppose that GOD had not put it into the hearts of mothers and fathers to be very fond of their children, and very kind

to them, how would it be possible for them to be brought up? You have not yet lived long enough to deserve anything from your father or your mother, and yet, as you know, they have been most kind to you; they have fed you and clothed you, they have taken care of you, and are teaching you your duty. For all this you ought to thank GOD with your whole heart, for it is HE Who has put it into their hearts thus to care for you; it is HE Who has given them those feelings of tenderness and affection which cause them to attend so much to you: and if HE had not given to them these feelings, you would not be now in health and strength; you must have perished long ago for want of care.

There are many more instances of GOD's love for you, which would take up too much time to set down here; but if, when you have finished reading this Sermon, you will sit down and quietly think over all the different things which come from GOD, and remember, at the same time, that you deserve nothing of all that HE gives, you will be quite ready to say with king David, "I will give thanks unto THEE, O LORD, with my whole heart; I will speak of all THY marvellous works." You will easily recollect

many circumstances in even your short life, in which GOD has interfered for your good ; and, as you recollect them, you will be thankful. You will, with the help of your companions and your parents, be able to think of many benefits which David, as well as yourself, received from GOD, and for which you should thank HIM with your whole heart. But I must not try to tell of all these, I must go on to show you how you are obliged to be thankful for a great and glorious blessing, of which David only knew by prophecy that it was hereafter to come, but of which we know that it is already come, because we are in the happy enjoyment of the privileges which follow in its train.

We give GOD thanks, in the General Thanksgiving, for all " HIS loving-kindness to us, and to all men." We bless HIM for " our creation, preservation, and all the blessings of this life ; but, above all, for HIS inestimable love in the redemption of the world by our LORD JESUS CHRIST ; for the means of grace, and the hope of glory." Yes, my dear young friends, these are the great, the choice blessings for which we have to thank our HEAVENLY FATHER. It is assuredly much, very much, that HE has made

us, and that HE preserves us by HIS power: it is much, very much, that in HIM we live, move, and have our being:⁴ it is much, very much, that we owe to HIM so many of the bounties of which I have endeavoured to remind you:—but oh! it is inestimable what we owe HIM on account of HIS mercies of Redemption and Grace. *Inestimable!* the word is a difficult one for you to understand, but when I have explained to you its meaning, you will see how wisely the good Bishop,* who is supposed to have drawn up this thanksgiving, acted in saying of the love of GOD in the mystery of our Redemption, that it is inestimable. This word means, “cannot be valued.” When we say a thing is inestimable, we mean that its worth, or price, or value, is far beyond anything which we can fix or judge of. And is not the love of GOD in CHRIST something far beyond our knowledge in worth and value? How can we possibly tell the costliness of the humiliation of the SON of GOD? How can we tell the value of that act by which HE, Who had been with the FATHER from everlasting,⁵ humbled HIMSELF, and was found in fashion like a man?⁶ How can we

* Bishop Sanderson.

tell the price of such a sacrifice as that which took place, when the LORD GOD so far departed from His proper nature as to take the human into the Divine? Great must have been the love of the LORD GOD for us, when HE could consent to take a perishing nature into HIS own Divine Godhead. And how can we be sufficiently grateful for such love—such condescension—such bending to our wants, and coming down to our necessities? When you know all about the mercy of Redemption, then you may say that you will speak of GOD's marvellous works. Most wonderful are they, truly; who shall tell how great they be? You have to be thankful for the redemption of the world; you have to be thankful “for the means of grace, and for the hope of glory.” It is impossible to describe for how much you have to be grateful: but of this you may be sure, that you must, at least, do as much as was done by a Jew. If David, before CHRIST came, could say with truth, “I will give thanks unto THEE, O LORD, with my whole heart; I will tell of all THY marvellous acts;” then it is most certain that we, who are Christians, cannot fall short in this duty without deserving great blame. Be sure, then, that you are of a thankful

disposition. To GOD you owe all that you have and all that you are ; from HIM you received everything ; to HIM you should render all thanks. And always remember, that thanks, like prayer, are to be in the name of the LORD JESUS CHRIST. You must never be a moment of your life without feeling full of thankfulness to GOD. HE is merciful and kind in all things ; and the more you think of HIS mercy, the more must you acknowledge that you are obliged to be grateful to HIM. Your first thought in the morning, your last thought at night, your principal thought during the day, should be, " From GOD I receive all that I possess ; to GOD I owe it that I have health ; to HIM I owe it that I have grace ; to HIM I owe it that I can look for strength in the hour of sickness ; and of HIS mercy cometh every benefit, spiritual or temporal ;" the health of your bodies and of your souls both come from HIM ; but beyond this, in HIM you have the hope of glory. Be then abundantly thankful ; never pray without giving thanks ; never take food without giving thanks ; never be a moment of your lives without feeling thankfulness towards GOD. Let gratitude be the habit of your life. In all you think, say, or do,

be thankful ; and keep ever before your he
the prophet's promise, " I will give thanks
THEE, O LORD, with my whole heart ; I
tell of all THY marvellous works."

Sermon XIII.

THE FIFTH COMMANDMENT.

Exodus xx. 12.

“HONOUR THY FATHER AND THY MOTHER, THAT THY DAYS
MAY BE LONG UPON THE LAND WHICH THE LORD THY
GOD GIVETH THEE.”

I now come to fulfil the promise made in the Eighth Sermon—that I would consider and explain the fifth commandment in a separate Sermon. This command comes from GOD, and is addressed to man. In the first instance it was delivered to the Jews, by Moses, the lawgiver of Israel. If you look to the nineteenth chapter of this same book of Exodus, you will see the great preparation which GOD made for the delivery of the Ten Commandments. He said unto Moses, “Go unto the people, and sanctify them [or make

them holy] to-day and to-morrow, and let them wash their clothes. And be ready against the third day, for the third day the LORD will come down in the sight of all the people upon Mount Sinai.”¹ Well, Moses did these things, and some others which GOD had ordered. And “it came to pass on the third day, in the morning, that there were thunders and lightnings, and a thick cloud upon the Mount, and the voice of the trumpet exceeding loud, so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with GOD, and they stood at the nether [or lower] part of the Mount. And Mount Sinai was altogether on a smoke, because the LORD descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole Mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and GOD answered him by a voice. And the LORD came down upon Mount Sinai on the top of the Mount, and the LORD called Moses up to the top of the Mount, and Moses went up.”² And then it was, after all this preparation, that GOD delivered to Moses the Ten Commandments.

I remember this question once being put to a young person who had been born deaf and dumb, and who therefore was deprived of a great many advantages which are possessed by those who can hear and talk: he was asked—"Why do you suppose that GOD delivered the commandments from Mount Sinai with such loud thunderings and lightnings?" He answered, "As I am deaf, I do not know what effect thunder has upon those who hear; but if I understand the meaning I have been taught, I suppose the noise is very dreadful, and that the thunderings and lightnings were intended to show the people that GOD is very powerful, and strong enough to punish severely all those who do not obey His laws."

It is not easy to give a more likely reason than this; and I would beg of you to consider it. I shall presently show you that the LORD GOD invites Christian children rather by the mercies of His love than the terrors of His justice: but it is well that you should always remember that the commands of GOD, if disobeyed, will cause the ALMIGHTY ONE to speak with a "terrible voice of most just judgment," when it shall be said, "Go, ye cursed, into the

fire everlasting, which is prepared for the devil and his angels."* It is a good thing to be afraid to disobey, and it is better still so to love God, as to prefer obedience to sinning.

Keeping, then, in your mind that these Commandments were first addressed to the Jews, you will better understand the promise which is attached to obeying this fifth commandment. This commandment is called the "first commandment with promise"³ by St. Paul, because there is not only an order, but an encouragement—"Honour thy father and mother, *that thy days may be long in the land which the Lord thy God giveth thee.*" And here, by the way, how very severe will be our punishment if we disobey, when there are such motives to obey. As addressed to the Jews, this promise, like others in the Old Testament, relates in the first and direct sense to benefits of an earthly character, which are to be met with in this life; and in this they differ from those made in the Gospel. In the Gospel our hopes are set more directly upon heavenly things, and the reasons and motives which are given us are of a more noble and spiritual character. When the LORD GOD appeared upon

* Commination Service.

Mount Sinai, to give laws to His chosen people Israel, they were wanderers in the wilderness, on their way to the promised land of Canaan; and, in mercy to their imperfections, God sought to persuade them to obedience by telling them of all the good things which were prepared for them in the land of promise⁴ to which they were making their journey—a land flowing with milk and honey.⁵ And thus it is with the fifth commandment. They are told to honour their father and their mother; and, as a reason why they should obey the commandment, they are told that, by doing so, their days should “be long upon the land which the LORD their God would give them.” This land was Canaan, or the Holy Land, as you will often hear it called—a land where there was to be rest;⁶ and in this it was a type, or representation by figure, of that “heavenly Canaan,”⁷ that “better country,”⁸ which is promised to us, if we love God and keep His commandments.⁹ And thus, although we have not, like the Jews, the enjoyment of an earthly country of rest and happiness offered to us, if we obey our parents: yet we have something much better, for in so far as we observe the fifth commandment, in so far are we fulfilling

the conditions—in so far are we doing what is required of us, preparatory to our living long in Heaven with the holy angels and the all-holy GOD! In his Epistle to the Colossians, St. Paul writes, “Children, obey your parents in all things; for this is well-pleasing unto the LORD.”¹⁰ This is an instance of what I have just said, of GOD speaking to our love more than our fears in the Gospel, and to our affection for HIMSELF rather than our regard for what is of this world, and will “perish in the using.”¹¹ What greater encouragement could you wish for than to please GOD—to please that great and glorious BEING who has done so much to win your heart—to make you HIS, and unite you to HIMSELF, by making you a “member of CHRIST,”—one with HIS only-begotten SON. Surely you must wish to please GOD: there are many ways of doing it, and this is one—“obey your parents.” And can you, after knowing this, ever do other than obey them? They have done much—very much—to claim your obedience, by all the kindness they have shown you, and all the care they have taken of you;—by the anxiety with which, while as yet you “hung upon your mother’s breasts,”¹² they watched your every look, and were almost

before-hand with your every want;—by their affection for you ;—by the instruction they have given you, and, as I hope, by the example they have set you ;—by these many ways, they have made it that you owe it to them at least to obey them. But there is a reason over and above, and besides all these, why you should obey them ; and that is, because to do so is pleasing to the LORD. Yes, even if your parents were cruel, instead of kind, and if, forgetting how they loved and watched you when you were quite infants, they now seem to care less for you, yet still you are to obey them, and this because it is pleasing to the LORD. Think how gracious and condescending it is of GOD to put it in our power to please HIM ! Think how very much HE is above us, and greater than us in everything ; and yet HE is so mercifully disposed towards us as to allow us to do things which are pleasing to HIM ! How ungrateful, then, shall we be, if we do not make use of HIS kind permission ! How insensible to HIS favours—how unmindful of HIS benefits do you show yourself—if you omit to please HIM, especially when to please HIM you have only to perform a duty which ought, in itself, to be a pleasure,—which ought to recom-

mend itself to your affections, and to be as natural as taking your meals, or seeking sleep and rest upon your bed. It ought to be as natural and as easy to you to obey your parents, as it is to sleep when you are tired, and eat when you are hungry. And remember, this obedience is not to be now and then, but always; not in a few particulars only, but in all things—all things lawful, that is—for the same Apostle who writes to the Colossian Church “in all things,” writes to the children of the Ephesian Church, that they are to obey their parents “in the LORD.”¹³ Now, you cannot obey your parents in the LORD unless you understand “all things” to mean all *lawful* things—that is, all things not forbidden by God’s law. And you must be very careful how you think that a thing which your parents have ordered you to do is not lawful; for even if it be your great misfortune to have wicked parents, you are not, merely because they are wicked, to disobey them. It seldom happens that wicked parents are so very wicked as not to give their children good advice; they, for the most part, give them good rules, if they do not set before them good examples. It is only when the parents’ commands and God’s command are

actually opposed, that you may say to your parent—father or mother—I cannot do what you ask me, because GOD has told me I must not. For example:—If your father or your mother bid you hate one of your companions, you should respectfully say, GOD had forbidden you to commit murder, and that hatred, if indulged in, leads to murder. Or if your parent told you to take what was not your own, you might say—GOD has said, “Thou shalt not steal.” But this must not lead you to make fanciful objections to what your parents order you to do; you must not suppose that you are in the right because you can quote a text which seems to be on your side. Your first duty is to obey; and if, through fulfilling that, you fall unintentionally, and without meaning it, into sin, GOD will find a way of leading you to repentance, for HE will deal kindly with those who obey HIS laws. Whatever else you do—whatever else you leave undone—at least, first of all, “Obey your parents in the LORD, for this is right. Obey your parents in all things, for this is well-pleasing unto the LORD.” But the fifth commandment binds you to more even than obedience to your parents. It requires you to honour them; and this means

that you "love and succour" * them. Now love will anticipate, or be before-hand with obedience; it will make you do what your parents like without waiting to be told by them that you must do it: and succour means help; and when the Church tells you you are to succour your parents, she means by that to instruct you in the debt of gratitude which you owe to them, that so, when you are able to assist them, they shall find you to be props in their old age, to keep them from falling. But our beautiful Church Catechism carries the meaning of this fifth commandment further, and shows us that by it we are bound not only to love, honour, and succour our fathers and mothers, but to "honour and obey the Queen, and all that are put in authority under her; to submit ourselves to all our governors, teachers, spiritual pastors, and masters; to order ourselves lowly and reverently to all our betters."

The Queen is the mother of the State, and you are a member of the State; and therefore she is, if I may so speak, your national mother. She is set over you by GOD, to govern you as a member of the nation,¹⁴ as a subject of her king-

* Duty to my neighbour.—Church Catechism.

dom, just as your parents are set over you to govern you as a member of your own family, as a subject of domestic or home authority. And in the same manner you are to obey judges and magistrates, and other properly-appointed officers, because they have authority from the Queen, who has authority from God for the nation, in the same way that parents have authority from God for their families. Then your governors and teachers claim your obedience under this commandment, because they are, in their station, as parents to you, with power to direct and order you. Of your spiritual pastors you will learn something more in the next Sermon, when I shall explain your particular duties as a member of the Church of England. You are called upon to obey your masters for the same reason that you obey your parents and the Queen—namely, because they are set over you by God. Nothing happens without His ordering; and the reason persons who are higher in station than yourself are called your betters, and you are required to order yourself lowly and reverently to them, is because their being higher in rank than you is not mere chance, but is ordered by the Providence of God. Hence, he

who is rebellious and unmindful of the ties of law, is in so far a rebel against GOD—is in so far opposed to the LORD of heaven and earth. Let, then, a spirit of obedience mark all that you say, think, or do. Be humble and full of reverence, first to GOD, and, for GOD's sake, to your parents, your sovereign, the magistrates, and those in authority, your governors and teachers, your clergy and masters; and, for the same reason, be respectful to all who are above you in worldly rank and station. Do this, fulfil this first commandment with promise, and then the LORD JESUS CHRIST, who was obedient in all things—whose very last thought was for HIS sorrowing mother—the LORD JESUS, who made HIS beloved disciple the guardian of HIS mother—HE shall make you strong, to be more and more holy; and, supplying from HIS own righteousness whatsoever is wanting in yours (and all merit, all deserving, all right to favour will be wanting), HE will sanctify your obedience, and present you to HIS FATHER as one whom HE has washed in HIS own most precious blood, and so made fit for the partaking and enjoyment of the pleasures of heaven. What could be more dreadful than to be punished with hell for not

doing what should be so easy and pleasant a thing as obeying our parents? Do not you be lost by this wickedness ; but “honour thy father and mother,” and then this one act of dutiful obedience shall be used to help you to do more ; and, in the end, you shall be happy in heaven for ever and ever.

Sermon XIII.

ON THE CHURCH OF ENGLAND.

REV. I. 20.

“THE SEVEN CANDLESTICKS WHICH THOU SAWEST ARE THE
SEVEN CHURCHES.”

YOU have been taught* that there is but One Holy Catholic and Apostolic Church; and yet here St. John speaks of *seven* Churches. How is this? Is there some contradiction? How can one be seven, and seven be one? This it is my object to explain in this Sermon. In what you have already learnt about the Church, your mind has been fixed upon “the Holy Church throughout the world;”† and this Holy Church is One; and we are not members of the Body of CHRIST unless we are united to this Holy Church. Yet

* Sermon IV.

† Te Deum.

we are said also to belong to the Church of England, which leads us to the inquiry, How there can be many Churches, and yet only one? Let us see how this is possible. You know that in a basin of water there are many drops, when they are taken up separately; and yet that, when looked at altogether, they appear one and the same: you know that a large body of water may be made to run in several branches or channels, and yet these all be united again after a certain distance, just as they are when first they started. A river may run in different lines, and yet be the same river all the while. The Holy Catholic Church is like such a river. It was all in one place, even Jerusalem, when it was first founded by CHRIST and His Apostles; but on the day of Pentecost, after Peter's sermon, three thousand persons were converted and added to the Church, by Baptism, that so they might be saved,¹ and then the Church would soon branch off in different lines, each line flowing out of the original one, but all preserving their connexion with the Apostles, to whom our LORD JESUS CHRIST left the arrangement and government of His Church.² Among this three thousand were "Parthians, and Medes, and

Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians ;”² when these were converted, therefore, they would strengthen their brethren,⁴ and would prepare their fellow-countrymen for the planting of the Church amongst them when the Apostles began to “preach the Gospel to every creature.”⁵ And we soon find steps taken to plant separate Churches for separate places, which are therefore called Particular Churches, and yet are all united together in one Catholic, or Universal Church, just as men are formed into different nations and families, and are yet all one family of man, springing from Adam, our first parent. Thus, all the races of men differ very much one from another ; but they agree in this,—that they have bodies of flesh and blood, and spirits, of the existence of which we learn from the motion of these bodies of flesh and blood. Their tempers are different, their features are different, and even the colour of their skin is not the same everywhere ; and yet they are all men. And thus it is, that it happens that there are many particu-

lar Churches, and yet that they all join to form one body—one Holy Church throughout the world, although consisting of many separate entire parts; just as a hundred or a thousand links, each perfect in itself, form only one chain.

St. Paul tells us, that as there is but one HOLY SPIRIT, so there is but “one Body”⁶ in and through which that HOLY SPIRIT acts; and yet St. Paul wrote Epistles to the Church at Rome, and at Ephesus, and Galatia, and Philippi; at Colosse, Laodicea, and Thessalonica; and to Titus, the metropolitan, or chief bishop of the Church in Crete; and we find our LORD HIMSELF,—who, in the most bitter earnestness, prayed the FATHER that HE and HIS might be one, even as HE and the FATHER were ONE,—we find our LORD addressing, in this Book of the Revelation of St. John the Divine, seven distinct Churches. It is, therefore, quite clear that there is a way in which there is only *one* Church—Holy, Catholic, and Apostolic,—and that, yet within this Church, there may be particular Churches, belonging to different places, each to a certain extent perfect within itself, and yet each forming only a part of the whole Church. And thus, my young friends, it need not perplex or trouble you, to hear of the

Churches of England, or Rome, or in Scotland, or America, while you are also taught that there is only one Church. There may be one Church, and yet many branches of it existing in different countries:—the Church of England, of which you are a member, is such an one.

The Church, in any place, is that body of men who, having been rightly baptized, are joined together under a ministry derived from the Great Head of the Church, our LORD JESUS CHRIST, through the Apostles and their successors. In this body, so constituted, it is necessary that the pure word of GOD be preached, and the Sacraments duly ministered according to CHRIST's ordinance. Now how does the Church of England answer this description? First of all, none belong to her until they have been baptized. She advises that all children should be baptized on the first or second Sunday next after the birth;* and it is not until a child is baptized that she says, "We receive this child into the congregation of CHRIST's flock."† And thus, the Church of England does not look upon any as belonging to her until they are baptized; and thus she is a congregation of

* Rubric before Office for Private Baptism.

† Office for Public Baptism of Infants.

“faithful men,” *i. e.* men who have professed the true faith in Christian Baptism. Moreover, the Holy Scriptures—God’s blessed Word—are constantly read in our churches, and that, too, in our mother tongue, and CHRIST’S Sacraments are properly given to the people. The Sacraments which CHRIST ordained, as generally necessary to salvation, are two, viz., Baptism and the LORD’S Supper; and these are given in the Church of England in all their fulness, by ministers who have authority from CHRIST HIMSELF. The clergy of the Church of England can show their connexion with the Apostles, for we can find out that our bishops were sent by those who were sent by others, and these by others, until we get to Clement, and Linus, and Cletus, who were sent by St. Peter and St. Paul. And so you see that we who live in England, if we would be true members of the Catholic Church, must be dutiful children of the Church of England, which is our branch of the one Church of CHRIST. And to be a dutiful child of the Church of England, we must obediently attend to all the orders and directions which we find in her Prayer Book. It is, then, because you are members of the Church of England that you are obliged to obey

those "spiritual pastors" * who are in the Church of England set over you, that is, the Bishops and the clergy—the Bishops, priests, and deacons. These are the guides and teachers whom God has set over you to govern you, and the command to honour your father and mother is not fully and carefully observed, unless you also obey your clergyman, and attend to all the instruction which he gives you from the Bible and the Prayer Book. None are your spiritual pastors unless they have been put over you by your Bishop. Remember this, and then you will not always be uncertain to whom you are to look up and pay reverence. But not only are you bound to be attentive to what your clergyman says; but, if you are a faithful child of the Church of England, you will also like to do what the Prayer Book orders you. Remember, the Church of England is your spiritual Mother: in her arms you were born in CHRIST to GOD, and you should affectionately regard and obey her laws, and follow her wise counsels; and these you will find in your Prayer Book. Be then very attentive to your Prayer Book. At some parts of public worship in church, you are told to kneel, at others to

* Duty to my neighbour.—Church Catechism.

stand, and at others you are to sit. The directions about this come before the different prayers.*

I hope, too, you read the Bible every day. Let me advise you always to read a part of the chapters which you will find set down in the Calendar at the beginning of the Prayer Book for every day in the year.

In conclusion, then, love to obey the Church of England, and rejoice to love her as your Mother in CHRIST, and for the means of grace she affords you in her public worship, her ordinances, her Bible, her liturgy, and her catechism; and take care to show that you really love her, by observing all that she expects you to do: attend to your clergyman's advice when he instructs you out of your Bible and your Prayer Book; and, above all, cling to your Church Catechism,—meditate upon it, and strive to enter into its meaning;—it is full of the most precious instructions, both to children and grown people, and, when rightly used, will help them much in learning the way to heaven.

* They are called *Rubrics*, from a Latin word which means *red*; because, in Prayer Books which are properly printed they are printed not in black, but in red ink.

Sermon XXV.

SPIRITUAL IDLENESS A MOCKERY OF GOD.

LUKE xi. 2.

“THY KINGDOM COME.”

I HAVE now come to write the last Sermon in this little volume; and you will understand by this time why I call the volume “First Doctrines and Early Practice.” You have been taught nothing but those truths which St. Paul calls “first principles;”¹ and the duties which you have been taught are such as it is necessary for the youngest children to begin to practise so soon as they are able to tell their thoughts. You have yet much to learn; but I would wish to take my leave of you at present by fixing in your minds that, as it is wrong to be idle in any matters, so is it especially wrong to be idle in things belonging to the soul. Spiritual idle-

ness is, of all idleness, the most hurtful, and it is a solemn mockery of GOD. Can you think of anything which is more dangerous and hurtful than mocking GOD? And yet, not to be busy in our religious duties is to mock GOD. To pray to GOD to do some particular act, without ourselves seeking to do everything in our power to bring it to pass, is to mock HIM. If you ask a friend to help you to walk, and then lie down and omit to try to walk, you are surely mocking that friend. And so, if you pray to GOD that HE would bring certain things to pass, in doing which you yourselves are concerned, and yet do none of your own part, then you mock GOD. And this is what I mean when I say, that spiritual idleness is mockery of GOD. You every night and morning, and oftener, pray to GOD that HE would cause HIS kingdom to come, and I am now going to show you how, by this very prayer, you pledge yourselves to be diligent in holiness.

When you ask GOD to cause HIS kingdom to come, you invite HIM to bring about events, part of which HE has made to depend upon man, and therefore, in some degree, upon yourself. By the coming of the kingdom of GOD, we mean the

arrival of that time when the "number of His elect" is accomplished—that is, the time when the mansions which are prepared in heaven for the righteous are filled, and God's gracious intentions towards man are carried out. Now God has set before man life and death;²—not only before the Israelites, but before all men; and although HE mercifully wills all to be saved,³ yet HE will compel none: HE offers us mercy,⁴ but HE has left us free to reject it. Such is our awful condition. Heaven is before us, and yet it is possible for us to earn hell! Adam was in Paradise, and yet the devil tempted him to sin; and death was his punishment. And although CHRIST has lived, suffered, and died, and so taken from death its sting, yet it is only to those who, being made HIS members in Holy Baptism, are continuing in HIM by a living faith and sincere obedience, that HIS promises are welcome. If we are in CHRIST to-day, and are so forgetful of our duty and so ungrateful for kindnesses as to sin to-morrow, that sin will cut us off from HIM, and then we lose our hopes. Thus, salvation is that forgiveness and happiness which God freely and fully bestows, but which man cannot receive without doing his utmost. Salvation is

of Grace, that is, it is GOD's own gracious gift, without any merits or deservings upon our part, and yet HE has so ordered it, that we are to work out our own salvation with fear and trembling.⁵ And thus you see what I mean when I say that the coming of the kingdom of heaven depends in some sort upon man, and so, in part, upon yourself. You have been baptized into CHRIST; you have been chosen to a place in heaven; there is a mansion prepared for you;⁶ but then, as I explained to you,* unless you do the duties belonging to your place in the Church, you will not be able to gain this mansion; and then, if you fail, you are delaying CHRIST's kingdom, you are hindering the coming of that day when CHRIST shall reward, those who have loved and obeyed HIM, with everlasting life. How serious, then, is the thought, that by sin you not only are ruining yourself, but you are making your punishment worse by mocking God — by doing all that you can to hinder HIS coming! Oh, then, be very much afraid of sin; avoid it as you would a roaring lion, or a biting serpent; and be afraid of idleness in the business of your soul. When you pray GOD to make

* Sermon IV.

HIS kingdom come, you make a promise, as it were, that you are doing all that you can, all that HE has made to depend upon you, that so it may be. You are too young, perhaps, to have a great many duties, or to have much influence; and yet it is hardly possible that you can have none; if you have not a younger brother or sister, you most probably have some companion who looks to you for an example, who does what you do, and tries to be like you. Now, if you are not careful to be good, you not only are hindering the coming of GOD's kingdom, by losing your own soul, but you are tempting and encouraging others to lose theirs! You are hindering the coming of GOD's kingdom, if you are as fond of the wicked as of the good,—if you keep company with story-tellers, or those who disobey their parents or their teachers, or who are not affectionate and kind to all whom they know. When you pray GOD that HIS kingdom may come, you mock HIM, unless you try and do all you can to conquer sin in yourself and others. That very prayer is your promise that you will exert yourself in every way to promote the glory of GOD. And how is GOD's glory to be promoted? Surely by the holiness of those who are already Christians,

and by bringing those into the fold of CHRIST who now do not know HIS NAME.

Consider, then, you are by this bound to do all you possibly can to promote GOD's glory; and let me tell you a few ways in which you may do so. First,—let me warn and advise you to be very careful always to speak the truth; whatever trouble or difficulty it may cost you, always be truthful. It may not be always necessary to tell all people all you know, for by so doing you may sometimes make unnecessary mischief; but if you are obliged to speak, take care that you only speak the truth. The Apostle tells you to “study to be quiet, and to mind your own business,” and if you do this, it will prevent your repeating all the idle tales you hear, and stop you from telling tales of persons, which, even if true, it does not concern you to tattle about. Attend to those things which belong to yourself; mind your own business; and make it a habit to avoid curiosity and prying into the things which concern your friends. If any of your companions come to you and ask you to rejoice with them over some good news, or to weep with them over some bad, then, by all means, attend to their request, and show them that you feel for them. Always help others

when they ask you to join them in things are lawful and right; always try to be hand in kindnesses; but do not earn the title of a busy-body in other men's matters.

Again, you are not only required to tell the truth, but you are also required to act kindly and do what is kind and loving. In every respect be tender-hearted and affectionate: be very diligent of helping your companions; be very dutiful to your parents; be very attentive to your teachers; be very respectful to your spiritual pastors, so that you may not grow up with the notion that the commands by which Christians are required to deny themselves, and to take up the cross,⁹ and to follow CHRIST, and bear His cross,¹⁰ belong only to grown-up men and women. I will endeavour to show you how even young children may deny themselves, and take up the cross of their LORD and SAVIOUR.

To deny yourself, means that you refuse to have of yourself something which you *can* get, and which you would very *much like* to have; and to take up the cross of CHRIST, your LORD and MASTER, means that you are not ashamed nor afraid to own that you love and wish to obey HIM, although you should be so unhappy as to

company where HE is not cared for. It is too much the custom with young people to think that they are not called upon to refuse themselves anything which they can obtain. If other children in their own station of life and of their own age enjoy certain things, and these same things are placed within their own reach, young persons think there can be no harm in their taking their fill of them; and yet, if self-denial is a christian duty, it cannot be learnt too early; if you are to refuse yourself what you would like when you are old, you had better learn the lesson of doing so while you are young. The LORD GOD has HIMSELF told parents the best way; and what it is best for parents to order, it is best for children to obey. GOD has taught parents, "Train up a child in the way he should go;" and he has added the gracious promise, that all so trained shall not, when they are old, depart from the way in which they are brought up.¹¹ And, therefore, the happiest thing for yourselves that you can do, is to learn early that which you will have to do all your life. When, therefore, you know that it is the duty of the Christian to deny himself, and to be put to inconvenience for the sake of

CHRIST, you will wish to begin early thus to show your love for your SAVIOUR. You will do all you can to show that you really love CHRIST, because CHRIST has shown you in so very many ways how very much HE loves you. I have spoken of self-denial, and I will give you an instance of what I mean, and then I must say farewell to you for the present. We have been talking of the coming of God's kingdom, and we have said that the coming of that kingdom means the salvation of those who now are Christians, and the causing those to be Christians who now are not so. Now, for this purpose, much instruction—much preaching is necessary. To bring those who are not Christians into the Church, preaching is necessary; and to see that those who are in the Church do their duty, much training and much teaching is necessary. Thus, as you grow up, you will hear of the Society for Promoting Christian Knowledge, which prints Bibles, and Prayer Books, and Tracts, and books very cheaply, to teach those who have not parents who can afford to buy for them these books at what they cost in other places,—and the National Society for Educating the Poor,—and the Society for Building Churches,—and the

Additional Curates Society for finding money to pay clergymen in places where the clergy and people cannot themselves find money to pay them,—and the old Missionary Society, viz. the Society for the Propagation of the Gospel in Foreign Parts. But, even before you grow up, and before you can know all the great good they are doing, you can through them practise self-denial; you can through them practise refusing yourself what you would like; you can through them show whether you love CHRIST or the world the best; you can through them show if you are sincere in praying, “Thy kingdom come.”

Suppose your papa, or mamma, or some friend have given you some money to buy toys with, or to spend in some amusement or pleasure for yourself; and suppose you recollect, that many of those who are your brethren in Baptism are ignorant and cannot read God’s Holy Word, or if they can read, yet have not a Bible or Prayer Book; then, by saving out of your money a penny or two for the Society for Promoting Christian Knowledge, you do what you can to get them a Bible, or Prayer Book, or other good books,—or by saving and giving a penny or two towards the National Society, you do what you can to get

them properly and religiously taught. Or, if you are told that there are many of your fellow-Englishmen who have neither churches nor clergy, and you save a penny or two for the Church Building Society,—or the Society for Promoting the Employment of Additional Curates,—you do what you can to make God's kingdom come. Or, if you hear of the horrors of those who are far away from England, and are living without CHRIST, and put by a penny or a halfpenny every week to give to the Society for the Propagation of the Gospel in Foreign Parts,—then you are doing what you can for the coming of the kingdom of God, and are denying yourselves. I might show you many other ways of doing this, but I must now say farewell; and pray, my young friend, remember, that if you do not say the Lord's Prayer every day, you are not in the way to heaven; and that if you do say it every day, and are not trying by every help in your power *to be good yourself, and to help others to be so*, then you are mocking God. Do not dare to mock God, but do whatever you can to glorify Him, and then you will be happy here and hereafter. Be always thinking of God, and remember HE is always thinking of and

looking upon you. Yes! GOD ALWAYS sees you!

It is possible that this book may have been given to some who have been already confirmed, and who have thus, in the face of the congregation, and in the presence of GOD, taken upon themselves the promises and vows* of Baptism, and received, by the laying on of the hands of the Bishop, the strengthening graces of the HOLY SPIRIT. Now such of you as have been confirmed, should remember that at your confirmation you received a new privilege—the privilege of receiving the Holy Communion of the Body and Blood of CHRIST. It must be the work of future sermons to tell you all the high and holy things which GOD does for those who love HIM, when they come with faith to kneel at the holy altar, and to partake of the bread and wine which the priest has blessed in the name of CHRIST. They are very great and blessed things which are then done for those who believe in CHRIST,

* PROMISES and VOWS. There is this difference between a Promise and a Vow:—to promise, is to undertake to do something between man and man; or only calling man as a witness. To vow, is to undertake to do something toward God, or calling God to witness. A vow, then, is a promise made to or about God, or calling God to witness.

and love His service. What I wish now to say to you is this: never neglect an opportunity of receiving the Holy Communion. Every omission is a step towards the devil's kingdom,—just as every obedience is a step towards God's kingdom. It was your Saviour's dying command, that you should celebrate this supper. You cannot safely omit it; and as you grow older you will experience more and more the benefits of a constant and faithful participation in this Holy Sacrament.

In conclusion, I have only to say to all who read this book, pray God that your spiritual lives may not be wanting in early holiness. **BE HOLY WHILE YOU ARE YOUNG ;—BE PIOUS AND TRUSTFUL NOW !**

P. S. Let me recommend all who are Confirmed to possess themselves of the "Eucharistica," which contains a series of Meditations and Prayers on the Holy Communion, and especially I beg them to read carefully the Introduction, in which the substance of many sermons is compressed in few sentences, easily to be understood.

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¹ Rom. iii. 23 . . .	4	²⁵ Ps. cxlvii. 5 . . .	10
² Luke xvii. 10. . .	<i>ib.</i>	²⁶ Ps. lii. 1; Luke xviii. 19	<i>ib.</i>
³ Ps. li. 5 . . .	<i>ib.</i>	²⁷ Matt. xxviii. 19: 2	
⁴ Gen. i. 27 . . .	<i>ib.</i>	Cor. xiii. 14; 1 Pet.	
⁵ Rom. v. 12 . . .	<i>ib.</i>	i. 2; 1 John v. 7 . .	<i>ib.</i>
⁶ Gen. i. 28 . . .	5	²⁸ Job xxxvii. 1 . . .	<i>ib.</i>
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⁹ Gen. iii. 6 . . .	6	³¹ Acts xvii. 28 . . .	<i>ib.</i>
¹⁰ Hab. i. 13 . . .	<i>ib.</i>	³² Rev. i. 8 . . .	<i>ib.</i>
¹¹ Jude 6 . . .	7	³³ John iv. 24 . . .	<i>ib.</i>
¹² Ps. ciii. 14 . . .	<i>ib.</i>	³⁴ Job xxxvii. 22 . . .	<i>ib.</i>
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¹⁴ Ps. ciii. 11 . . .	<i>ib.</i>	³⁶ Isa. xl. 22 . . .	<i>ib.</i>
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²² John iv. 24 . . .	<i>ib.</i>	xv. 3 . . .	<i>ib.</i>
²³ Ps. cii. 26, 27. . .	<i>ib.</i>	⁴⁴ Job xxvi. 6 . . .	<i>ib.</i>
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⁴⁶ Job xv. 15	11	⁵³ Eph. iv. 22	13
⁴⁷ 1 Tim. vi. 15, 16 . .	12	⁵⁴ Jer. xvii. 9	<i>ib.</i>
⁴⁸ Rev. iv. 11	<i>ib.</i>	⁵⁵ Jude 20	14
⁴⁹ Rev. iv. 8	<i>ib.</i>	⁵⁶ Prov. xxii. 6	<i>ib.</i>
⁵⁰ Job ix. 32, 33 . . .	13	⁵⁷ Prov. xxiii. 19 . . .	<i>ib.</i>
⁵¹ 1 Pet. v. 8, 9 . . .	<i>ib.</i>	⁵⁸ Prov. xxiii. 26 . . .	15
⁵² Ps. li. 5	<i>ib.</i>	⁵⁹ Prov. viii. 17 . . .	<i>ib.</i>

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² Eph. ii. 3	17	¹² Exod. xii. 3	<i>ib.</i>
³ Eph. ii. 19	18	¹³ Gen. xxii.	<i>ib.</i>
⁴ Gen. iii.	<i>ib.</i>	¹⁴ Exod. iii.	<i>ib.</i>
⁵ Ps. cxliv. 5	<i>ib.</i>	¹⁵ Exod. xxxii. 31, 32.	<i>ib.</i>
⁶ Ps. xcvi. 5	<i>ib.</i>	¹⁶ Deut. xviii. 16. . . .	<i>ib.</i>
⁷ Job xl. 2	<i>ib.</i>	¹⁷ Josh. i.	<i>ib.</i>
⁸ Gen. ix. 9	19	¹⁸ Numb. xxi. 8	<i>ib.</i>
⁹ Gen. xvii. 16; xxii.		¹⁹ Matt. i. 18	20
17, 18	<i>ib.</i>	²⁰ 1 Tim. iii. 16	<i>ib.</i>
¹⁰ Among a vast number		²¹ John i. 14	21
of other passages, the		²² Phil. ii. 6	<i>ib.</i>
following are worthy		²³ John i. 14	<i>ib.</i>
the reader's atten-		²⁴ 1 Tim. i. 1	<i>ib.</i>
tion: — Deut. xviii.		²⁵ John xiv. 6	<i>ib.</i>
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36 John x. 7	<i>ib.</i>	43 Job xiv. 4	<i>ib.</i>
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3 Rom. iii. 19	<i>ib.</i>	21 Eph. i. 2;	<i>ib.</i>
4 Col. i. 16, 17; Jer. x.		22 Mark xvi. 16	<i>ib.</i>
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